

The CHRISTIAN CENTURY



A Journal of Religion

The Social Gospel and The Sense of Sin

By William E. Gilroy

The Church at the Cross Roads

By Sherwood Eddy

Russia's Morals and Religion

By John Ralph Voris

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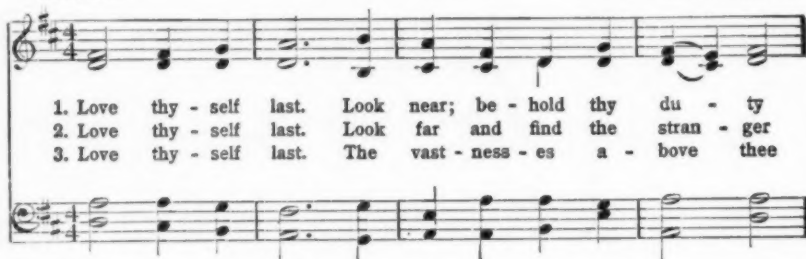
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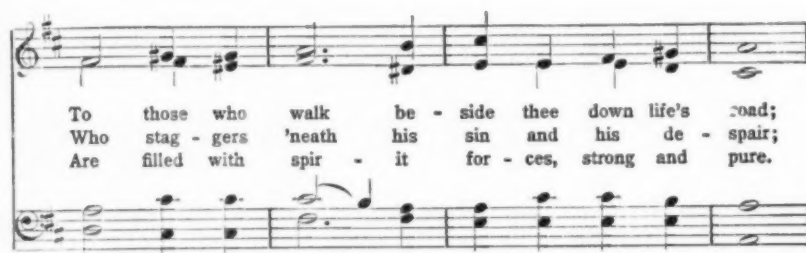
STRENGTH AND STAY 11,10,11,10.

Anonymous

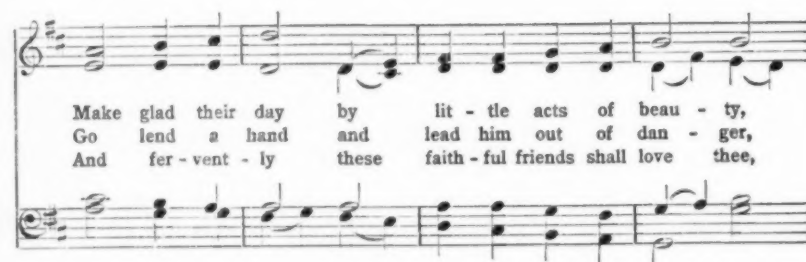
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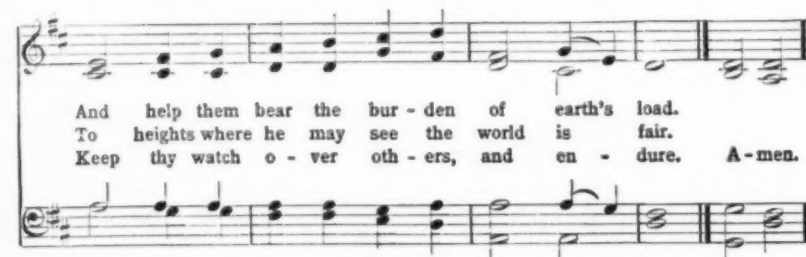
1. Love thy - self last. Look near; be - hold thy du - ty
2. Love thy - self last. Look far and find the stran - ger
3. Love thy - self last. The vast - ness - es a - bove thee



To those who walk be - side thee down life's road;
Who stag - gers 'neath his sin and his de - spair;
Are filled with spir - it for - ces, strong and pure.



Make glad their day by lit - tle acts of beau - ty,
Go lend a hand and lead him out of dan - ger,
And fer - vent - ly these faith - ful friends shall love thee,



And help them bear the bur - den of earth's load.
To heights where he may see the world is fair.
Keep thy watch o - ver oth - ers, and en - dure. A - men.

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Disconcerting Developments at the Washington Conference

THE long lull in formal announcements of progress by the Washington conference has given rise to much apprehensive talk tending to discount the earlier optimism with which the gathering of diplomats has been universally regarded. The return of Premier Briand to France has been followed by the departure of M. Viviani, thus leaving French interests in the hands of a delegation of obscure personnel and dubious authority. Mr. Hughes has been compelled to carry on negotiations with M. Briand by cable, an awkward method at best and a procedure which has excited the resentment of the remaining members of the French delegates. It is now definitely announced that Mr. Lloyd George will not cross the water and this fact has appreciably subtracted from public confidence in the authority and seriousness of the nations participating in the parley, despite the continuing presence of Mr. Balfour and the other distinguished members of the British delegation. President Harding's unfortunate interview in which he disclosed his unawareness of the significance of the four power treaty as applying to the homeland islands of Japan has opened the way for an attack upon the treaty by the irreconcilable forces, which seriously weakens its prestige in the senate. The apparent impracticability of carrying on vital discussions in open session has brought disappointment to many. The hope became well fixed that this conference would stand out in sharp and wholesome contrast to the Paris meetings of three years ago as an illustration of the ideal of "open covenants openly arrived at." These developments have cast a shadow over the gathering which for two weeks has been growing more ominous. Other developments more fundamental and more serious have also come to

light. It seems to grow increasingly clear that the conference will be compelled, if it continues in its present groove, to touch the essential problems of China with but the most delicate, tentative and platitudinous formulas. The Shantung question is still unsettled, and the question of the twenty-one demands made by Japan and accepted by China under duress while the attention of the rest of the world was centered upon the European war, has been specifically ruled out of the purview of the conference on the ground that this question lies within the domestic sphere of the two nations and can be considered only by the interested nations themselves in direct negotiations. The decision is, of course, precisely what Japan wants, and the public cannot help interpreting her reconciliation to the 5-5-3 naval ratio, together with the scheme for the return to China of her railroad interests in China—at a high valuation—as a triumph of Japan's barter diplomacy.

Fresh Disclosures of French Policy

MORE disconcerting even than the intractable problems emerging in the Pacific itself is the disclosure of the state of mind of the present government of France. It was naively assumed by American public opinion that the question of curtailment of naval armament was one whose settlement would involve only those nations with sizeable navies—Britain, the United States and Japan. But the tentative agreement reached by these three powers on the Hughes plan is now held up by the attitude of France who declines to accept her present naval status as a measure of her rights and aspirations as a naval power. France, according to the best reports obtainable, appears to demand a navy equal to that of Japan. This means that while other nations will be scrapping sixty-six of their ships,

France will be building more. Particularly does France insist upon her need of submarines, alleging that in the day when German sea commerce is revived, if war breaks out again between herself and Germany, these submarines will be necessary as a weapon of defense and offense. British opinion has been profoundly stirred by this disclosure of French purposes. It regards the representations of its late ally as a disingenuous justification of a navy intended in reality to be used against England. Liberal opinion outside of England sees in the French attitude toward the Washington disarmament proposals only another confirmation of the policy of imperialism backed up by a strong military and naval force which all French diplomacy since the war has hardly been able to conceal. Any one at all acquainted with the inwardness of the treaty of Versailles, and the steps taken by France to execute it, together with the diplomatic network by which she is weaving her control into the affairs of the smaller nations of Europe, can hardly doubt that British opinion is not far off the track in seeing something sinister in the proposal for a strong French navy. England is the only power that is likely to block France's ambitions to extend her hegemony over the whole of Europe. As her ambitions unfold it is quite within the bounds of reasonable probability to expect a sharp and serious clash between the two nations. France armed with submarines will then have a tremendously formidable weapon against England, whose very subsistence depends upon the security of her sea commerce. And if, as is every way likely, Italy, also equipped with a navy equal, or nearly equal to that of France, takes sides with France, the British navy would almost inevitably lose her control of the seas. The far reach of such a threatening instrument in the hands of French imperialism would put an inhibition upon British policy that would practically give France a free hand in the whole of continental Europe.

The Peril of the Conference

HERE an irony as of fate itself is seen to inhere in the cautious disarmament plans of the Washington conference. That the proposal to cut down the navies of the leaders should be met by the proposal to build up the navies of the lesser powers only demonstrates how slight a benefit is likely to accrue from the timid method of partial disarmament. The nations are being caught again in the wretched attempt to create a balance among themselves. This balance has war as its chief presupposition, not peace, nor friendship, nor justice. It is essentially unfrank, greedy and fearful. The ruling motive of such partial disarmament is the reduction of expenses, not the hope of ending war. This is no reflection upon the policy of curtailing navies. It is simply an acknowledgment of the limited consequences we may expect to flow from such partial disarmament. Yet it is more than that. It is an unescapable suggestion that disarmament can as safely go the full length as part way. There is no reason why, after providing for international police protection, the nations should not scrap their entire navies. The logic of scrap-

ping sixty-six ships leads inevitably to the scrapping of all. And there is even better reason for the thoroughgoing procedure than for the partial procedure. The economic argument applies to the total as well as to a part. And the psychological argument applies better to the total than to a part. As for the ethical argument, it finds no satisfaction at all in a suspicious policy of partial reduction; it can hardly be said to be applied at all unless it is applied without reservation. If the militarism of Japan and France ends in driving the nations into an armed balance of power, involving nicely apportioned naval ratios, and afterward army ratios, the tension of such a balance will in every nation, inevitably stimulate the development on a vast scale of the less conspicuous and therefore more easily concealed forms of war preparation such as aeroplanes and gas. With the seeds of war implicit in the very plan to end war we will thus have another demonstration of the futility of all mechanical or pagan schemes of abolishing war that refuse to deal with the causes of war according to the mind of Christ.

The Irish Free State

THE Irish issue has been transferred from London to Dublin, and from Dublin to the remotest village and household of Erin. Each day's news makes it increasingly certain that in spite of the divided counsels among the leaders the reconciliation devised in the London conferences will be ratified by the Dail and by public opinion. The members are hearing from their constituencies in decisive fashion during the Christmas holidays. It is an interesting sidelight on human nature that de Valera of South American derivation should represent the extremist position, while the native Irishman tends more to a moderate position involving an acceptance of the treaty. The peace plan is of course a compromise. Every peace where mutual rights are involved must be of this sort, unless it is a peace of conquest. Certain noisy partisans in America who will never have to face the hazard of British bullets, continue to fulminate against the acceptance of the peace plan. Yet it seems probable that the good sense of the native Irishman will prevail against his false counselors. The plan which Mr. Lloyd George has worked out with the assistance of the Irish leaders safeguards the interests that are most dear to men of modern democratic feelings. Religious persecution has been made impossible. Ireland has been kept divided for two hundred years by fear of religious coercion. The Protestant minority represented by Ulster has no longer any just ground for nursing this fear under the terms of the proposed treaty. Its altars and institutions will be protected in the freedom that is dear to all men of good conscience. The plan guarantees all the rights of political sovereignty and the opportunity to determine a national destiny in harmony with the distinctive culture which the Sinn Fein movement has brought to a high degree of self-consciousness. At the same time the peace plan recognizes facts that are written into the very geography of Europe. Great Britain and Ireland are economically and politically interdependent. So

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long as we live in an international system where military and naval defense must be considered, it is obvious that the defense of England and Ireland must be under one control. If, as it now seems likely to do, the Dail ratifies the treaty, the position in which Ulster is placing itself will come to be regarded with increasing disfavor by liberal Protestant opinion the world over. Happily the treaty leaves the door open for Ulster to change her mind and deportment at any time. In the providence of God we may believe that when the smoke of the present controversy clears away the Irish and the English peoples will enter upon a long era of cooperation and good-will.

The Cloud Over the Christmas Star

NOT many hearts were able to pass the season of Christmas joy with unalloyed merriment. Over all the festivities there hung the clouds of unemployment at home and famine abroad. Authentic and vivid descriptions of the Russian famine have been burned into too many consciences for them to be able to take their own comfort and prosperity in utter selfishness. Take for example the report of Miss Anna J. Haines, who has just returned from Russia where as head worker of the American Friends Service Committee she saw the situation in the famine cursed section as only a woman could see it. Her report is less statistical and more human than if it were issued by a man. It checks completely with the reports which are coming from the American Relief Administration. People are eating horse hoofs and dry grass before they give up to die. Babies are hauled out to burial places by cartloads from large cities. The animals of the section are mostly dead, and soon millions of people will be dead. The difficulty of transportation prevents the saving of all the people affected, but whatever is humanly possible must be done and done at once. American churches received Christmas offerings which are now being sent to the Federal Council of Churches for use through the agencies already set up. Even if we do our best, the deaths in Russia this winter may exceed those of the world war. Thirty million people are hungry, and it is feared ten millions will perish. Out of such a terrible situation come the plagues that reach to the more prosperous sections of the world. The Christmas spirit asks no questions in the face of human need. It matters not what religion is professed, if any, or what political creed is held, a starving man is just our brother in Christ to be helped. The judgment parable of Jesus closes with a warning which should sound in the ears of Christians all over this land this winter. "I was hungry and ye gave me no meat."

When the Pulpit is Not Interesting

RECENTLY a layman of Minnesota aired his grievances with regard to the churches. He and his wife had been looking about honestly for a church they could join. Four were within driving distance, and each was visited. In not a single instance did they hear a sermon

that was interesting enough to make them want to hear another. This layman has been properly taken to task by the religious journals, and it has been suggested to him that if he had been in the right attitude himself he would probably have been interested in the sermons he heard. One wonders however, whether this layman's experience is an exceptional one and if there may not be a certain justification for the mood in which his quest left him. Why are preachers not interesting? This man found a Methodist preacher expounding home missions. He had to do this every year, whether he had anything to say on the subject or not. It was one of his church interests which he must support, or allow his professional standing to suffer. Perhaps he should have been ingenious enough to meet this emergency, but he was not. The Disciples ministry was explaining some portion of the Bible, and using terms that lacked reality and vitality except to those who were familiar with a certain lingo. Either through ignorance or prejudice he had failed to read modern books on the Bible. The layman knew that something was wrong with this sermon, though he could not say what. In another church the minister was defending and explaining an ancient doctrine. Perhaps the doctrine was true, but because it was not made interesting, it failed to convince. The minister seemed to be preaching this doctrine by rote more than by experience. The pulpit cannot be interesting until preachers free themselves from the trammels of tradition and deal at first hand with life. To be uninteresting in the pulpit is an unpardonable sin. It would be more edifying for the layman to sit in an attitude of dissent for thirty minutes than to be bored and sleepy. When preachers are no mere collection agents for organized interests, nor the professional exponents of ancient dogmas, but free men with a religious experience of their own to interpret, they can thrill multitudes.

Publicity and Education as Weapons of Peace

LORD RIDDELL, representative of the Newspaper Proprietor's Association of London, who is in America attending the Washington conference, has been much impressed by the campaign of publicity which the churches are carrying on to emphasize the ideals of peace. Himself a strong believer in world brotherhood, he appreciates the necessity of making every right-minded man a propagandist of the most outstanding idea that has come to the world in a century. He urges the man of the street who believes in world peace to talk to his parson about a special sermon on this subject. Quite rightly it is suggested that even better than a campaign of publicity is a program of religious education. Until children come up thoroughly grounded in the idea that the human race is a brotherhood, we shall not hope to be past all danger of war. The Christmas toys are no longer so military as they were. The lesson materials of the Sunday schools, however, are not yet as well organized as they should be with reference to the great reform movements of our time which derive from the Christian conscience. The Federal Council has done a most commendable work in providing a pamphlet

in which the duty of the Christian church is clearly outlined. "Working toward a Warless World" is a contribution toward the cause of peace of the very greatest value. Meanwhile the church must settle down to the steady pulling which will be necessary to bring the ultimate success. It took a century to outlaw the saloon. Until the liquor reform was grounded in the curriculum of religious education, and became the refrain of sermons throughout the land, an ancient evil remained triumphant. War will never be banished by resolutions. Nor will the kind of armament reduction about to be accepted by the conference at Washington do it. The great weapons are publicity and education and the persistent preaching of the Christian doctrine of human fellowship and world brotherhood.

The Balance of Power in Religion

A CURRENT and increasing effort of denominational leaders to remove the scandal of sectarian overlapping and overreaching is embodied in the so-called reciprocal exchange. The aim is also to deal more adequately with neglected regions. Denominational "statesmanship" formerly prompted the clustering of churches in and around the "strategic centers." Communities which do not offer promise of being the Chicagos and New Yorks and Londons of the next generation were neglected by national and state agencies in favor of those towns whose ambitions soar higher. Thus it has come about, especially in the western frontier regions, that there is a suffocating congestion of churches in certain towns and few or none at all in others. Denominational "strategy" has achieved this. Church "statesmen" have taken no chances. They were determined to be on the ground floor in anticipation of the boom. Where there was no prospect of a boom, the town was regarded lightly or shunned.

The plan of reciprocal exchanges gains its precise designation, however, from the older regions where the town occupied by several churches proves unable adequately to support so many. Perhaps early ambitions which projected a metropolitan center have not been realized. Perhaps once thriving industries have declined and there has been a migration in search of greater economic advantages. In such a case, a denomination agrees to withdraw from one town provided its competitor will withdraw from another town where the two denominations concerned are duplicated. It is agreed that this is a fair exchange of advantages, and that instead of two weak and ineffective churches, each denomination will have one strong organization, one in one town and the other in the other. Though the antecedent conditions are radically different in the old east from those in the new west, this plan is thought to be equally promising for Maine and Montana, for Vermont and Utah. Great store is laid by the movement in much home mission and other denominational literature. First blush, many who eagerly desire the cure

of the manifest evils of denominational overlapping and overlooking see large promise in this device.

It is with no intention of damping this worthy ardor, but only to follow out some of its implications that the plan is subjected to the present scrutiny. If its promise is to be fulfilled, we must discover where it will land us. If it shall prove of permanent value its inherent qualities must stand searching tests.

In the first place, it should be noted that the plan presupposes that our denominations have rights independent of the interests of the communities they are designed to serve. Our "statesmanship" must preserve the balance. You give up here and we will give up over there. We must not destroy the balance of power. This is identical with European pre-war diplomacy. The security of European civilization was based upon a preservation of a balance as between imperial powers. The balance was disturbed in 1914, and European civilization is today in wreck. Are fears of a similar debacle justified among the religious forces of the United States? Is it not rather disconcerting, after all the hard words we have used about pettifoggery and bartering European diplomacy of the old order, to find the dearest values of our civilization being subjected to the same hazards? Has any denomination rights independent of its service to the community? Who decides that the "balance" must be preserved? Why is it necessary to consider such questions? If the dominant and sole purpose of our churches is to serve, why should we be so cautious of our rights?

In the second place, what is the basis of our denominational divisions? If Methodism is so good, as Methodism, is it right that any compact shall be entered into that will arbitrarily, or even by a gentleman's agreement, deprive any American community of the boon of practicing Methodism? What right have Baptist overlords so much as to suggest that this, or that, or the other community, shall be deprived of the benisons of a Baptist organization? Of course, any Baptist denominational leader would hasten to repudiate an intention thus to dictate to a free-born American population. But are not those numerous Baptists who repudiate the compact, expressed or implied in the reciprocal exchange, and who excoriate agents of the denomination, official or other, who may be party to such an understanding—are not they the simon-pure Baptists, and are they not right in denouncing those who join in reciprocal exchange movements as false to the faith, and disloyal to those principles on which the whole Baptist order is founded? To a cold-blooded outsider they seem to have the right of the controversy which is breaking out here and there in the Baptist communion.

Nor is the case different with any other denomination. Once the denomination is granted inherent and independent significance, no compromise with other denominations, such as is involved in this plan of reciprocal exchanges, is logically possible. Engaging in such barter on any terms is tantamount to the admission that denominational distinctions are merely matters of expediency, of sectarian rights and advantages, of group interests. These may be freely manipulated in any manner which will insure a good bargain. Church statesmen have become traders, and

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those who can drive the sharpest bargain stand to win.

Furthermore, what about the people in the communities affected by this plan? If the city man is entitled to true-blue Presbyterianism, safely preserved and dispensed in an organization designed to guarantee its purity, why should the equally worthy Presbyterian in the isolated village or town be expected to affiliate with a Methodist or Baptist communion which it may have pleased the reciprocal exchangers to have wished upon his community as the sole custodian of religion? Is denominational integrity one of those modern conveniences which one may enjoy in the city but which the bumpkin must forego in the village and rural community? Are denominational convictions matters of geographical convenience? Must one be prepared to change them to suit the locality into which business or educational considerations may draw him? If people may be expected to put on and put off their denominational loyalties so readily as this plan implies, of what value are they first or last? Will it not become clear to the people who pass back and forth among these communities upon which reciprocal exchanges have been imposed, that denominational alignments are chiefly significant as buttresses of denominational machines?

These communities are being treated by the churches on the same basis as they would be treated by two competitive mercantile establishments who enter into an agreement to keep out of each other's trade territory. It is well known what motive prompts such agreements. These enterprises are after profits, and they increase them by agreeing not to fight out the battle to the fatal finish. They are competitors operating under a truce. If the denominations are operating on the same basis, the people subjected to their terms will know how to rate and classify them. It goes without saying that most religious-minded people in our small communities do not take kindly to the proposal that their religious organizations shall operate on the same basis and for similar purposes with competitive mercantile establishments.

In the days of the fathers when the heretics of opposing denominations were unceremoniously consigned to the limbo meet for those who rejected the truth of God confided alone to the true body of believers, there was a certain honesty and robustness about the denominational order which must command the respect of the historian. But when denominational relations are reduced to the status of barter, the dispassionate and disinterested observer can scarcely muster a degree of respect. All such shifting devices as this of reciprocal exchanges between the denominations are multiplying evidences of the spiritual bankruptcy of the system under which we persist in seeking to administer our religious interests. We act as though this system must be preserved at any cost.

Credit must be given for every sincere desire to rob the system of its grossness. The knock-down-drag-out fight, uncompromising and bitter, which for the most part gave rise to our denominational alignments, is universally regarded as unseemly. But if our conversion to the more brotherly, more Christian, more human, more democratic conception of religion, has brought us only to the point of watchful and profit-seeking diplomacy, we certainly

have not left the old order far behind. Europe was content with this type of statesmanship. But it proved too easy to resort to the old savagery. Those who believe that religion has a mission in American society other than to furnish advantage-seeking denominational groups a chance to barter each in its own interests will be pardoned for a languid zeal in furthering reciprocal exchanges. The way to be rid of a system of such manifold evils, is not by taming its asperities nor glozing its iniquities with suave diplomacy, but doing away with the system.

When denominational agencies approach communities with the community interests first and foremost in every consideration, of course they will not higgie and thrust and withdraw in a gentlemanly sparring match, but will frankly and joyously encourage the organization of religious interests on a basis which are suited to the needs of that community. No denominational "statesman" has yet disclosed a zeal for the "community church" unless he can tag the name of his denomination somewhere upon it. He cannot view with equanimity a rival denominational name upon one of these organizations even in parenthesis, unless he can be guaranteed immunity in attaching his own tag on some neighboring town's organization. The balance must be preserved in any case. The sentiment for reciprocal exchanges often proves to be a camouflage for capturing community churches for the denominations. Seeing that it is impossible for any one denomination to capture all, our "statesmen" are entering into gentlemen's agreements under which each gets its fair share of the spoils.

The implications of this procedure must be exposed. They are not consciously sinister. Everybody involved in this policy is sincere and well-intentioned enough. But the mischief is done nevertheless. The control of religion which in the early centuries of church history was sucked away from the people by the developing hierarchy has never yet been given back to the people by our modern Protestantism. It must be given back. The lay community is the unit of churchly as well as political democracy. The impertinent intrusion of outside overhead organizations into the determination of the type of religious organization for the community is undemocratic and schismatic. The balance of power idea in religion is no better than the balance of power idea in world politics. It must give way to a consideration of the rights of the people who are actually involved.

The Feeling of Possession

A Parable of Safed the Sage

I RODE upon a Train. And I wakened in the morning and found myself Refreshed. And I Spake unto the Porter, and said unto him, How dost thou feel this fine morning? And he answered me saying—

Ah feels lack a man dat's got money. No, sah, Ah don't have no money—leastwise not much. Ah jis nachally feels lack ah has it. Ah could have money ef ah didn't have to eat and to wah clothes; but ef ah didn't have to do dem things, money wouldn't be no good nohow: So ah don't

feel bad about washin' de clothes and eatin' de food, but on de contrary ah kiner enjoys it. An' dat's de way de money goes, an' hit kin go. Dey gits de money away from me for the food and the clothes, but dey kaint take away de feelin'. I still has dat. No sah, hit ain't necessary fo a man to have money to have de feelin' of havin' it: and hit ain't necessary for a man to have de feelin' when he has de cash. A man mout have de money and feel pore, and den he shore would be pore, an for dat feelin' of bein' pore dey ain't no remedy. But on de contrary a mon mout have de feelin' of bein' rich when he didn't have no money, and den he would be rich widdout it, and even de gettin' of

money couldn't make dat man pore. Hit's a fine mawnin', an' de train is on time, an' my gal lives at dis end of de line and I'se happy.

And I spake unto him saying, No poverty of worldly goods can ever make thee poor; for thou art a philosopher. And behold, no wealth can spoil thee. Therefore shalt thou have wealth. For I had intended to give thee the fourth part of a shekel; but thou art a wise man, and I will give thee twice as much. For unto a man who hath wealth within his soul, unto him should wealth be entrusted.

And I also am one of those who feel as if they had money.

VERSE

"Shall the Sword Devour Forever?"

(11 Samuel 2:26)

SHALL the sword devour forever,
Shall the peoples ne'er be free
Of the lures and lusts which sever
Man from his humanity?

Whence come wars and hatreds ever?
Thine thou hast but seekest mine;
Greedy souls and satiate never,
Passion driven as the swine.

Gracious Father, great All-giver,
Send Thy suffering world release!
Circe spells with love-lance shiver;
Strip away brute legacies!

Holy Spirit, brooding Mother,
Woo our race with mighty power!
Pitying Christ, thou All-men's Brother,
Mount the throne this crucial hour!

CHARLES MANFORD SHARPE.

The Miracle

THERE was a lowly mortal, stained by sin,
On whom men looked with scorn, scarce pitying,
Until one dared to stoop and enter in
The charnel cave of his base thoughts, and wring
A slow repentance by the power of love
The Master lent him from his throne above.
A slow repentance, then a great delight
Broke in upon that ignominious soul,
Till all affrighted at the wondrous sight
Of the transforming love which seemed to roll
In mighty billows round and over him,
He sank into the shadows old and grim.
Fearful he sank. How could he share the clean,
The holy life of God—who was so vile?
Till in his ear the voice of Faith, serene,
Bade him be comforted, again to smile;
For in repenting he who seemed a clod
Had moved with joy the mighty heart of God.

ETHELBERT D. WARFIELD.

Not Twilight

NAY, Mourner on the shadowed stair,
This is not twilight of the Faith,
This cloud, that like an acrid wraith
Blows through the Temple everywhere—
This haze is from a smouldering flare
In that sere stubble where Armed Death
Binds his last sheaf and halts for breath
Among the bones of Empire there.
The Faith aforetime knew the Dark
That girt the world with fire and sword
From Northern Ocean to the Nile:
No shadow now can dim the spark—
There is no evening with the Lord!
No mark for Twilight on His Dial.

Not Twilight, but a growing day,
As each worn century departs
And takes some burden from our hearts,
Some stone or stumbling from our way—
Till presently a man shall say,
"The road is clearer than the charts:
The old wayfarers saw but parts,
And darkly through a mist of gray."

And presently the world will own
A place to lave her wounds and rest
While Peace fades out her ancient scar—
Her brave arms lifted to the Throne,
The Rose of Sharon on her breast,
And on her brow the Morning Star.

M. E. BYRD.

Benediction

AND now, may the Mystic Comrade lead thee through
All the waiting years; vouchsafe thee light in darkness,
strength in weakness, love in loneliness, sympathy in sorrow,
harmony in joy. May the lustre of His Presence hallow the dreams of thy morning; the seal of His approval crown the work of thy noonday; and mayest thou find His arm thy staff, His unsinking feet thine assurance when thou comest to the chill waters of eventide.

EDNA MARIE LE NART.

Social Ideals and the Sense of Sin

By William E. Gilroy

READERS of Dr. Swain's book, "What and Where is God?" will remember his striking story of the dear old white-haired saint, beautiful in mien and manners, with a charming accent, and a mind richly stored with the treasures of poetry and refinement. "Loving all saints," he says, "she was equally loved by them." And yet, he discovered one day that his "dear old saint was a saint only in spots." He had asked her if she knew of the family with four children across the way, who had lately come to her neighborhood, and had suggested that she might be useful to them. It was not a case, Dr. Swain says, as sometimes happens, where caution was necessary; and the dear old lady might have been of some real service. Yet she drew herself up at his suggestion, and "with a spasmodic jerk of the elbow, and a toss of the head," replied, "No, I don't want to know such folks!" "She had forgotten," says Dr. Swain, "that her Father was over there struggling and suffering to save his children from sin and harm, and that he sorely needed his older daughter over the way to help him. My dear old saint would not go across the street to help her Father whom she thought she loved so dearly. She did not realize that God was the Father of all spirits, and that all were members of one family."

SOCIETY AND THE SAINTS

No story could suggest more aptly the social function of the sense of sin, and the social inadequacy of certain types of saintliness, very commendable and beautiful as far as they go. Dr. Swain's dear old saint was lacking in depth of humanity, and in true democracy, because she was lacking in the sense of sin, or had only a sense of sin exclusively individual and personal. The tendency, in fact, has been to think of the sense of sin only in its individual and personal aspects; and, if we have at all viewed sin and the sense of sin from the social standpoint, it has been mainly with reference to the effect upon others, rather than upon the sinner himself, or upon the one conscious of his sin. As a matter of fact the sense of sin in the individual is the deepest and most profound of social factors, the centre around which is determined man's right relation, not only to God, but to his fellows. Without the sense of sin there can be little vital and fundamental democracy in a world like ours.

It is remarkable that Whitman, otherwise a true poet of democracy, never discovered this. Nowhere does his writing fall so flat, or sound so hollow, as in his references to the sense of sin. In the "Leaves of Grass," singing the eulogy of animals, he says:

They do not sweat and whine about their condition;
They do not lie awake in the dark and weep for their sins;
They do not make me sick discussing their duty to God;
Not one is dissatisfied—

and similar passages are found throughout his writings.

There was in Whitman, of course, the rather healthy reaction of a broad and comprehensive naturalism against the strained artificiality and the perverted manifestations of the sense of sin as expressed in so much of the religion of the time. His very complete and perfect sympathy with humanity atoned in some measure for the lack of the sense of sin, and there are very noble passages in which Whitman expresses the community of human life, which many saints have missed. There is a deep sense in which he touched hell as well as heaven, but it is strange that professedly identifying himself with all human conditions and emotions, he never fully sympathized with the sincere and ingenuous manifestations of the sense of sin. It was a phase of naturalism that he missed. He identifies himself with the sinner, but he hardly came to the place where he identified himself with the sinner's remorse and revulsion.

THE LOST WAY

Edward Carpenter, who might be called the English Whitman, came a little nearer to it, in his "Towards Democracy," and in the remarkable prose essays published under the title, "England's Ideal." In both books there is a tragic sense of man's having missed the way. So evidently inspired by Whitman, and so essentially like his master, Carpenter is none the less the poet of idealism, rather than of naturalism, and when he sings, or, should we say, shouts boastfully:

I know that the veriest sot in the village is my equal
And this is my strength,

the Cambridge scholar is expressing something more than a passing phase of identification with the guttersnipe. In spite of all Whitman's over-identification of himself with sin and sinners, there is something that hardly rings quite true in that phase of his writings. It sounds hollow and cracked beside some such stately expression of the Christian consciousness in the presence of sin as, for example, F. D. Maurice's noble saying: "I wish to confess the sins of my country and time as my own." There spake the voice of the Hebrew prophet, and of the genuine prophet of all time.

The man who has no sense of sin is apt to be a very superior person, and very lonely in a world where there are so many sinners. The sense of sin is a companionable thing; few factors bring men nearer to their fellows than a sincere and honest consciousness of their own imperfections. The story of John Wesley's rebuke of Captain Oglethorpe is apropos. When Wesley was crossing the Atlantic, he saw the captain one day in a rage, pursuing a servant who had offended him. "I shall never forgive him," roared the captain. "Oh then," said Wesley, quietly, "I suppose that you have never done wrong." The test of the sincerity of our sense of sin, and of our

confession of sin, is found in our attitude toward other sinners. Maurice's confession of the sins of his country and time, as his own, was no expression of cant or formalism. It was not, indeed, a grovelling besmirchment of his own personal character, but it was a very real consciousness of his solidarity with the society and time in which he lived,—a recognition of the pit whence even saint and scholar are digged. The truest and best saints have felt it, and have not merely professed to feel it. The late Alexander Whyte, of Edinburgh, emphasized the sense of sin, and keenly expressed it as personal. So strongly did he seem to accuse himself that some of his friends thought he overdid it, and suggested that if Whyte had been half as bad as he represented himself to be, when he dwelt upon the sense of sin, he would hardly have been fit company for decent folk. It was a shallow criticism of a deep and far-seeing man, for Whyte understood the tragedy of sin in life, and how near the deepest sins lie to the hearts of men who seem most far removed from them.

LIFE AND REALITY

It is a profound mistake when men of genial character and goodwill fail to face the facts of life as they are, and attribute to all men the gentle purposes and emotions with which they themselves are swayed. Classic literature of all languages and eras remind us that life is not all idyl and comedy. It is filled with tragedy moving in the atmosphere of the fact and consciousness of sin. The gentle and genial are self-deceived, if they believe that tragedy nowhere touches them, and imagine that they have no blood-relationship with the sinful and criminal. Oscar Wilde was too essentially a poseur to be quoted seriously in most matters, but his "De Profundis" was the cry of a soul in disgrace and anguish, and it is full of passages that are instinct with a sincerity born of personal tragedy, real and vital, even if only a passing phase, and indicating the clear vision and temporary enlightenment of a man of scholarly instincts and artistic soul, trailed in the mire and herded with criminals and outcasts. He tells how in his trouble someone had written to him, "When you are not on your pedestal you are not interesting." "How remote," he says, "was the writer from what Matthew Arnold calls 'the Secret of Jesus.' Either would have taught him that whatever happens to another happens to oneself, and if you want an inscription to read at dawn and at night-time, and for pleasure or for pain, write up on the walls of your house in letters for the sun to gild and the moon to silver, 'Whatever happens to oneself happens to another.'"

The great war with its sudden revelation of hell, a revelation in both depth and magnitude, was an ironical and awful answer to an age that had lightly regarded, or intensely rebelled against, the sense of sin. Nor was it only a revelation to individual hearts. Men rose in the anguish of humanity to sublime heights of courage and sacrifice. There were many who discovered for the first time the meaning of Calvary. But there were others who had lived in complacent morality, or in peaceful and untroubled religious experience, who were amazed to discover within themselves something akin to the passion and hate

which they might vaguely have thought of as being somewhere in humanity, but to which they had regarded themselves as strangers, and which they had thought of themselves as incapable of feeling. There were gentle, noble men, who went out to fight with a keen feeling of moral necessity, and they would go out to fight again in the same cause, and with the same compulsion.

But to the noblest-minded of them all, in spite of the crusader's conscience, the experience and the homecoming were marked by a new sense of the meaning and horror of murder, and greed, and hate, and worldly ambition and lust. The sense of sin swept over sensitive souls who had never experienced it, or who had even denied its reality, and in some cases it tore them from their moorings, and launched them in the depths of ignominy and despair. Humanity paid an awful price for the denial of the sins which, had they been repented of in sackcloth and ashes, might not have brought the world to the brink of ruin, and humanity today is contemplating the past war and the possibility of war in the future more with the sense of pain and loss, with proud self-sufficiency and self-confident preparation, or with a consciousness of stumbling and bewilderment, rather than with a clear conviction of sin. There has been no conference of men, or of nations, for the disarmament of the soul. The epistle of James may yet have a truer word upon the causes of war, and the way of peace, than has been sounded by either Wilson or Harding.

AN AGE OF SELF-ASSERTION

The dominant note in the fiction which reveals the characters and spirit of the age is that of confident self-assurance; the heroes of the age are supermen in courage, endurance and capacity. Jack London in his ferocious portrayal of the "strong" man is only a little more extreme, and crudely, but splendidly, barbarous in expressing the general spirit of current fiction. And in the plain, practical, non-fictitious spheres of business, industry and politics it is the "captain of his soul" who is the typical man of success. Doubt of one's worth, rightness, or capacity must never be allowed to cross one's mind, or if it crosses the mind it must not find expression upon one's lips, or in one's attitude. Even in the sphere of religion and the church there seems to be a preference for the man of vociferous certainty, over the man who is humble and reverentially inquiring in the presence of Truth. The actual condition of the world today is well symbolized in the words of a popular song, "We don't know where we're going, but we're on the way." There is no long vision and no depth of purpose; there is little disposition to inquire if the way be the right one; there is no time to stop; there is, indeed, a commendable courage and spirit in surmounting difficulties; but there is a spirit of positiveness that drives forward alike in darkness as in light, with little sense of the need of either Guide or Saviour. There are few voices crying, "Lord save me, I perish," or "What must I do to be saved?"

Yet if the world is to be saved from its mistakes and its blunderings, from its reign of violence and war, it can

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only be through a new manifestation of the sense of sin, in individual and in mass. Humanity's deepest lack at the present hour is the collective consciousness and experience that has driven individual sinners to the penitent bench. An able journalist who some years ago went the rounds of the churches of a large city, recording his impressions, expressed the hope that some day he might hear "a clear, ringing, workable answer to the question, What must I do to be saved?" But before that answer can be forthcoming, there must be some clear and ringing asking of the question, and there will never be that until there is a deep and widespread conviction of sin. Could ever a truer word be said of our world, and possibly of the average community, than the word of the spirit to the Laodiceans: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see."

THE WORST SIN

The peculiarly damning sin of today is the sin of self-satisfaction in quiescence and of self-sufficiency in action—the sin, in short, of feeling no sense of sin. It is a social as much as a personal sin, not only as a sin of society, but as a social sin and shortcoming of the individual. The social condition of the Pharisee was much more deplorable than his religious condition. His religion might have saved him, if he had had the slightest sense of democracy and the consciousness that he was flesh and blood with the publican whom he despised. The fundamental task of religion today, and rightly conceived of education also, is the permeation of democracy with the sense of sin; and

it this is to be accomplished the sense of sin must itself be democratized, or its essentially democratic character be recognized. Someone has remarked that in our modern day the characters of the parable are apt to be reversed, and the Pharisee may be found speaking the language of the publican, with an unchanged heart and a self-pride in the confession of sins he does not feel. Let him cease lifting his eyes to heaven until he has found his solidarity with the publican, and he will confess as his own, very really and penitently, sins that he never felt before.

In recent years Thomas Carlyle, possibly unjustly, has been blamed for encouraging the worship of the "strong" man, and for developing much of the widespread spirit of self-assertion and aggression. There were nobler influences in his work, though in his later years there seemed a sneering and gloomy attitude strongly at variance with the moral passion of his youth, when he had experienced what he described as not unlike "the Methodist experience of conversion." Carlyle was a man of true greatness, but there is a story that suggests his deepest weakness, and his least commendable influence on life. At a dinner of the Royal Academy, it is said, Thackeray and Carlyle were guests. Talk around the table had turned on Titian. One artist had remarked upon his glorious coloring, another upon his drawing, and others had cited additional facts, until Carlyle interrupted "with egotistic emphasis and deliberation" to say: "And here sit I, a man made in the image of God, who knows nothing about Titian, and cares nothing about Titian—and that's another fact about Titian!" But Thackeray, the story goes, paused in sipping his claret, bowed to his fellow-guests, and said: "Pardon me, that is not a fact about Titian. It is a fact—a lamentable fact—about Thomas Carlyle."

The world's indifference to the kingdom of heaven is a judgment not upon that kingdom but upon the world.

The Church at the Crossroads

By Sherwood Eddy

THE church is facing a crisis in its own history and in the world. It is not yet too late to save the situation in America. My recent visits to Europe during and since the war have convinced me, however, that history may repeat itself, and the church in America may make the same mistake that it has made on the continent of Europe, unless we realize the danger in time.

Before the war, I saw the church in Russia powerful and secure, with its gorgeous ritual and beautiful choral services, with its vast wealth, prestige and power. The churches were often thronged with the humble and devout worshipping poor; the cabmen and passersby were crossing themselves before every ikon. The church was the pillar of the state, generous in its charity to the poor, and supported by the ruling classes in apparent prosperity. But I saw that church identify itself with the privileged class, rather than with Christ and the people, finding its support from the autocracy, aristocracy

and plutocracy of privilege. It finally became almost an adjunct of the spy system of the police department. Every man who showed dangerous tendencies of independent thought, or a demand for liberty, or for the rights of the poor, was promptly reported for drastic action, and found his way swiftly to prison or banishment. Seventy-five per cent of the people were living in illiteracy, sixty per cent in hovels scarcely fit for beasts. For a thousand years Russia had suffered; for five hundred years it had been victimized by czarism. Yet the church identified itself with the class of privilege and of power.

Finally we saw the people in revolution turn in blind fury and curse that church and the church's God. Ten millions of men pouring back from the war, with a vast elemental life-hunger and land-hunger, called upon the church and state to give an account of their stewardship, and laid hands upon those who had so long exploited and oppressed them. Men complain of the materialism, the

irreligion, and the present dictatorship of Russia. But where were the present leaders trained and educated? They were trained in the czar's prisons and dungeons, and in banishment in the wastes of Siberia. What religious education did they receive from the church? What had it done for the poor, for the uneducated, for the oppressed? It had given paternal "charity" but not justice. Complaint is made that some of the priests were killed during and after the revolution. It is all too true, but the blind fury of the mob called to account even the ministers of religion, who were supposed to have been shepherds of the sheep, but who had left them distressed and scattered, unshepherded and unsought.

THE CHURCH'S AFFINITIES

I saw the church in Protestant Germany and Catholic Austria alike identify itself with special privilege, with militarism, with imperialism, commercialism, and capitalism, but not with Christ and the people. I saw the churches faithful to the state and to those who supported them, confident in their power and pride, correct in their orthodoxy of belief, faultless in their ritual, tithing their mint and anise and cummin. I saw the crowded churches, heard the wonderful singing, read the sermons of ministers who became as able centers of militarism and as effective leaders of recruiting stations as the pulpits of the allies. I saw the church charitable to the poor, dealing out paternal palliatives and doles. I saw an effective paternalism in both church and state. What more could they have done? What vast welfare work and insurance schemes! Why were the masses so unappreciative? Why did labor never darken the doors of their church? Why were working men "so godless and materialistic"? Why would they insist on organizing and demanding their rights? Why did they not show a meek and gentle spirit and be duly grateful for charity received?

But at last came the day of reckoning. I saw a vast mass of organized labor—materialistic, disillusioned, and embittered—turn against the church and the church's God. Even now that it is almost too late, the church has not learned its lesson. I stood recently in the great dome of the kaiser's church in Berlin. It was midsummer, and the ordinary service was crowded with five thousand worshippers, with many standing in the aisles. Every seat was taken—all save one section; the whole gallery for the kaiser and the royal household was empty—vacant and waiting. I heard the preacher, earnest and impassioned, eloquent and evidently sincere, comforting the multitude by an individualistic gospel: Each must be good; each must save his own soul and get to heaven; but he warned them against any social gospel as a false hope. He was as earnest and as spiritual as many of the best individualistic ministers in America.

A FULL-ORBED GOSPEL

When shall we learn to take the full-orbed reality of a gospel both individual and social, that saves and regenerates the individual, and transforms all his relationships and his environment? I found that while labor in Germany was democratic and stood unitedly for the republic,

the Christian people for the most part still cling fondly to a monarchy of paternal power. It is true that they ask for a limited monarchy fashioned after that of Great Britain, but they are suspicious of democracy. They admit, however, that something is wrong, that a great gulf separates two classes in Germany. They speak the same language, yet they are two peoples, with different ideals, speaking a different tongue, though all German. There is the old Germany of culture and of privilege, that has not yet learned its lesson, either in the church or the university, and there is the Germany of labor,—nearly twelve millions in their organized trade unions who, with their families, make up the bulk of the population. The militarists still dream of war. Labor is disillusioned and is demanding peace. I saw the great placards over Berlin, where sixty thousand men of labor marched to the open square, under their banner "Nie Wieder Krieg," "No More War." How strange that while labor is demanding peace, the churches were often recruiting stations during the war. It has been well said that "the church has nearly always opposed war in general, but has advocated each war in particular." If it is our war, it is a righteous war.

ATTITUDE OF LABOR

I talked with Mr. Fimmen, the quiet, kindly and efficient leader of twenty-six millions in the International Federation of Trade Unions. I heard him condemn the radicals of Russia, and plead for a sane, conservative policy. I asked him what was the attitude of labor, as he knew it over the continent of Europe, toward the church. He told me that in the south of Europe, labor was prevailingly syndicalist and largely materialistic, anti-religious and bitterly anti-Christian. In the central countries of Europe they looked rather with pity or contempt upon a church that had failed, Catholic and Protestant alike, to seek to win labor, or to seek justice for humanity, or to meet the needs of the masses. He told me that in the northern countries of Scandinavia and Holland, labor looked upon organized religion with greater tolerance, as a matter of individual decision: It might be helpful for those who felt the need of it. In Great Britain, he said, religion was a stronger force in the labor movement than in any other country in Europe. Many of the best labor leaders were local preachers or Christian men. There was more Christian idealism in the labor party than among either of the other political parties, conservative or liberal. In Russia, the party in power, while tolerant of religion for the masses, finds no use for a church which so long oppressed them.

Speaking of continental Europe generally, is it too much to say that the church has failed—miserably, pathetically failed—in its duty to the people, to the poor, to labor, and in the great moral issues of the day? It has failed to apply the principles of Jesus to the whole of life, political, social, and industrial. It has failed to hold up the cross save as a symbol of personal salvation and a shibboleth of orthodoxy. It has failed to follow the Prince of Peace, to be a peace maker, to end war either in the field of militarism or of commercialism, between

nations, races, or classes. After nineteen centuries, the church seems still ready in Europe to become the recruiting station of the next war.

We see the mote in our brother's eye; we see the measure of failure of the church in Europe. Do we see no danger in America? Are we to be as inhospitable, as suspicious toward organized labor with its inevitable demand for life, and life more abundant, for liberty, for justice? Are we to refuse its human right of organization, of collective bargaining, of the simple, elemental, inevitable demands that labor has ever made, and must ever make unless it ceases to be human? Are we to align ourselves with national, racial, and class privilege, or shall we stand with Christ and all the people, all nations, all races, all classes, all men, for life and life more abundant? We repeat the same Christian phrases as they did in Russia and Prussia before the war, but do we stand for what Hoover calls the "sheer inhumanity" of a twelve-hour day and a seven-day week, which crushes human life as surely as chattel slavery, or czarist Russia, or Prussian militarism or Hapsburg autocracy.

NOTE IN OUR BROTHER'S EYE

We do not question the sincere piety of the Christians who advocate so zealously the *status quo*, and who protest with such alarm and evident sincerity against ministers or Christian laymen interfering with the methods of the present conduct of industry. These men may be good individual Christians, but that does not make their position right. The czar was a pious individual Christian, according to his lights, kind and gentle in his family life, charitable, humble, and generous to the poor, subscribing liberally to the church, "orthodox" in his beliefs, earnest in prayer. Up to his lights he was an individual Christian in his own heart and in his own home, but at the same time he was making his country a hell. This sincere and pious Christian was banishing twenty thousand of his brothers and fellow Christians a year, until eight hundred thousand were in Siberia. He earnestly believed that there were two kinds of humanity: one born to be rich, one to be poor; one to rule, and the other to be ruled; one to be educated, and the other uneducated. He sincerely believed in the divine right of special privilege for a few. We would not so much blame this pathetic individual as the system of which he was a part.

The kaiser also, according to the report of a leading social Christian who was intimate with him, was a pious Christian in his own heart and in his own home, kind to his family, generous to the church, with a zeal for religion, showing the deepest interest in every sermon, but seeing no inconsistency in a vast military machine, which like a Moloch god of war was to drag the world into misery. There were good and pious Christians that burned supposed witches, that tortured in the agony of the inquisition to make people correct in their beliefs and get them safely into heaven. Even Xavier, with his flaming zeal, his tireless energy, his sacrifice and devotion that puts to shame the vast majority of us modern missionaries by his heroic self-denial, sincerely believed in the inquisition. For long centuries many of the priests

and preachers of the church defended slavery, and stood century after century, generation after generation, for the *status quo* of special privilege. If it took us eighteen hundred years to see that a thing as monstrous and as obvious as slavery was wrong, is it possible that today we are still blinded by prejudice and privilege and are upholding wrongs in the present social order that are as fundamental and as unjust as slavery? For myself, I believe that the present industrial problem is an issue as great, as insistent and morally imperative as the issue of slavery. Slavery directly affected a few million people of another race. Industry affects the very life of the nation and of the world.

MINISTER AND MORAL ISSUES

What stand will the ministers of America take on the moral issues of our social and industrial life? When the threat came that the sources of supply would be cut off and money would be denied to those churches and ministers who dared to stand for social justice, Harry Emerson Fosdick boldly replied, "Before high God, not for sale." The ministers of this country could not be bought.

We believe that it is true. It is not yet too late to save the situation in America. But there are many who, with equal earnestness and seemingly unconscious of the social implications of the gospel, are preaching the same exclusively individualistic gospel that was being preached by the subsidized priests of Russia, by the preachers of the Hohenzollerns, by the priests of the Hapsburgs, and that is still being preached by the Protestant churches in Berlin.

The church cannot forfeit its right of moral judgment in economic questions. It cannot be relegated to a harmless seventh day of rest and be silent on the application of religion to the conditions of the working. It must apply the whole gospel to the whole of life. It must be concerned not only with the evangelization of Africa, but with the christianization of industry. It must give heed not only to how men give their money, but to how they make it. Is there upon these gifts the bloody sweat of a twelve-hour day, a seven-day week, and an inadequate wage? We should be concerned not only for campaigns to add to our membership, but more to a call to repentance and a time for judgment to begin at the house of God. If Christ came today would he begin with a campaign for increasing our statistics or by driving the money changers from their encroachments into the Lord's house? Would he ask for more money, more tithing of mint and anise and cummin, or justice and mercy and right relations with our fellow men in our present unjust and unchristian social order?

Once again, we repeat, it is not too late in America if we are really ready to begin. But have we yet learned the lesson of the war? On the issue of war, as a generation ago on the issue of slavery, on the moral issues of our industrial, social and political life, the church is at the parting of the ways. Will it take up its cross and follow its Master in a self-sacrificing life of redemptive love, or follow the discredited methods of the autocracies of the old world in fighting for the *status quo*, without vision and without passion for social justice?

Russia's Morals and Religion

By John Ralph Voris

OF ALL my impressions of Russia those to which I shall refer in this paper are possibly the most controversial. But though they may be limited in their area of truth there will be some things that are new to most Americans. As in the other studies, I shall no doubt be found rushing in where angels might fear to tread. Not only will the deductions bring us into debatable territory, but also the criterion to be used in the definition of terms, especially with respect to the moral problem. But I take it that those who read this will try with me to approach the subject with openness of mind. The last word will not be said here. Indeed it can hardly be said to be the first word.

In giving my impressions as to the moral conditions in Russia today I shall not touch particularly upon the problem of the morality of a nation which frankly uses a militaristic method, such as Russia is using, or brings government pressure against individual consciences. Russia, like most other nations today, is immoral in that sense. She is only more immoral than many other nations in degree, perhaps. However, the degree of pressure she brings to bear through force, or the fear of force, is so great that unless she soon finds it possible to lessen that pressure, the present government must fall, on the ground of abnormality and barbarity. Leaving, however, to future developments this larger question, I shall discuss here the problem of Russian moral conditions in the more conventional sense of social ethics.

ABSENCE OF DRINK

Let us take first the question of alcoholism. I traveled four weeks in Russia proper, and two weeks more in sovietized territory. I saw tens of thousands of soldiers packed into hundreds of freight cars. I saw thousands of officials and workingmen and peasants, and tens of thousands of refugees. Yet I did not see an intoxicated person, nor indeed did I note the odor of liquor on any man's breath. The newspapermen who came through central Europe reported a great deal of drunkenness and licentiousness there. America has a vast problem on her hands in spite of prohibition but Russia seems at the present time to have solved this question. When one thinks of vodka-drinking Russia as she was before the great war one realizes the transition. Then drunkenness was common. True, the czar gave the order to stop, but it is at least to the credit of the people now that they have continued that order, in spite of their break from nearly everything that had to do with the old regime.

We think of the prohibition movement in America as being the most outstanding moral achievement of the past half century. All the churches claim that. The movement was and still is supported against terrific odds. It is hardly sportsmanlike to give ourselves credit for a supreme moral grandeur here without giving some credit to the Russian people for their abstinence. Granted that Russia is poverty stricken and unable to purchase anything but the bare necessities still that would not pre-

vent many who have had power in their hands to get what they wanted by manufacturing or otherwise securing alcohol.

Consider today the drink evil of England, Ireland, Scotland, the Scandinavian countries, and we realize that Russia too is a country of vigorous men and women who have the taste for alcohol as over against the light wines of the southern countries. A country and a government must have a good deal of stamina to take a position such as this. It is true that it is now reported that a fifteen per cent alcoholic content will soon be permitted. For this the friends of temperance can be profoundly disappointed. It is a step backward. But even with this retrogression the nation will be in advance of most other European nations in this respect and will deserve commendation and appreciation.

SEX MORALITY

Though one would prefer to avoid the problem of sex relationships, one cannot do so who seeks to present a just and fair picture of conditions as they are. I shall, however, deal with the theme briefly. Sex immorality the world over makes itself known in three flagrant forms, namely, the insidious popularizing of sex-consciousness through pictures, magazines, books, the drama, and through popular songs, dancing and conversation; second, the apparent, open commercialized vice; third, the clandestine fulfilment of desire. In America we are in the midst of a veritable tidal-wave of the first kind; the second is waning; as to the third I do not know. In Paris and Constantinople, according to my impressions, and in Vienna, Budapest, Warsaw, and possibly Berlin and London, conditions are openly bad in both the first and second classes. I mention these facts in comparison with the Russian situation in so far as we could sense it. No large city in America gives one the impression of apparent moral cleanliness more than do the great Russian cities of Moscow and Tiflis at the present time. No great city of Europe can compare with these Russian municipalities in this regard. I did not see any outward manifestation anywhere in Russia, either in Transcaucasia or Russia proper of either the first or second types of sex immorality.

This came as a heartening surprise. I had thought of the Russians as perhaps an over-developed people in their sex consciousness. Many of the poor souls referred to in Paris and Constantinople were said to be Russian. I had heard of the "free-love" principles of communism, and I expected to see some outward signs of salaciousness in magazine and drama. But there seems to be none whatever of this baneful avalanche of suggestiveness as we have it in America and in the greater part of Europe in the jazz dance, pagan music, stage, movie and magazine illustration and story.

At the theaters previously referred to, at Tiflis and Moscow, including part of a movie, a grand opera, a "legitimate," two "varieties," and two "ballets" (stories

in rhythmic pantomime) into which I dipped with the idea not so much of securing relaxation as out of discovering the social ideals of the people, there was no sex flaunting as it is set out commonly on the American stage. There was likewise no sensuous note at the art museum, except in one or two of the modern halls where the neurotic trend brought the sex idea in. There was none in the native dances. There was not a hint of it in the posters issued by the government. There was none of it in the books issued by the public press. There was none in the book display at the book stores. Apparently, so far as one can see, Russia is not thinking wantonly about sex relations. She seems to be thinking clean.

Whether or not this outward condition is due to poverty and hunger, or to economic equality, or on the other hand to a rather fine spirit of moral earnestness, seriousness of purpose, definiteness of program, I do not know. It may perhaps be due to indulgence of the third type. One can only surmise. Unquestionably the attitude of the bolshevik leaders has been one of tolerance toward that which we regard as perilous looseness in sex relations. "Divorce" has become simple; marriage a matter which may or may not be with the knowledge and approval of the church or of the state or both, just as the individuals may desire. All of this in theory comes near that which has been pictured by reports of the destruction of the sanctity of marriage by the communists. In so far as this theory and practice have taken hold of the Russian people no man who cherishes the sacred ideals of the home would condone or defend.

FREE LOVE IN THEORY AND PRACTICE

But if one would be fair to the situation as it really is, one must note other considerations beside the bolshevik theory of "free-love." So far as my observations or those of the other members of the commission go there was nothing which would seem to indicate the development of an extreme state of affairs in this regard. Some of the welfare workers whom we saw in Transcaucasia or in Russia would unquestionably have spoken of evil conditions did they exist flagrantly and openly, yet we heard no expressions of moral recoil, not even from those natives who oppose the present form of government. My personal deduction, based upon these inadequate observations, would be that the innovation is chiefly theoretical and has not made any appreciable difference in the people's customs. Evidently young women take pride in their purity, and married people live together monogamously, just as they did during the times of stricter laws. My impressions are supported by the testimony of my soviet acquaintances who talked at length and freely about these matters. It was insisted that moral conditions in this respect are superior to what they were before the soviet regime.

I cannot but believe that the laws, even if the soviet system continues will eventually not only indicate a preference for, but will require a definite civil marriage contract. Folks are really by instinct decent and will not in any universal manner fly from decency. From all that I can learn the morality of the home is probably as high

there as it has been. Without wishing to be cynical I am inclined to believe that neither now nor in the past has the standard been as high as it should be. The only possible defense that one can make of the radical tendency with respect to marriage relations is that former laws there, as in many other European countries and in South America, may have so limited divorce that only the wealthy, or those utterly indifferent to the church, could escape from unbearable marriage entanglements. This revolt may, to an extent at least, have been needed.

FAIL TO KILL RELIGION

Take the subject of religion. If the well-known phrase, first used by Sabatier, I believe, that man is incurably religious ever applied to any people it surely describes the Russians. The communistic influence in the soviet regime has theoretically tried to kill religion. It has not succeeded. The communist party, it seems, stands not only for a complete separation of state and church, but it denies the existence of God, and the place of religion in life. It further requires of its members—at least of the Young Communists' Organization—that they deny the existence of a God, and that they will teach their children that they are dependent upon themselves and not upon any transcendental power, and that their service is to be for the state, not for God.

But here, again, as in other instances, I want to distinguish sharply between the communist party and the soviet government, and also between theory and practice. The soviet government is far more moderate than the communistic philosophy, and the practice is less base than the theory. I have no way of accurately tracing the events backward to the time of the revolution. But it is certainly true that the present government broke sharply with the church. It not only withdrew all governmental support, but it represented the communists in deriding the place and work of the priests. In its propaganda it united the church with capitalism, and it incited the people to treat it accordingly. I recall seeing one of the posters in the Moscow poster propaganda headquarters, showing the priest and the capitalist as huge grotesque evils to be overcome by the workers and the peasants. The priests, like the former nobles, and the bourgeoisie, were not counted as workers and had no place in the social order. As priests they were outcasts. The government simply refused to recognize religion or any of its official representatives.

GROUND FOR UNPLEASANT RUMORS

I do not doubt that many cruel practices grew out of this state of affairs. Rumors of these inhumanities reached the United States and probably were founded upon a good deal of truth. And as for the mental suffering of priests, and monastic representatives; probably there will never come to light one small part of the total spiritual torture endured by good men and women who suffered for their religious ideals. Under the czarist regime they had received homage from people and government alike. Their church headed up in the czar himself. They were honored and obeyed. And then there

came a terrible experience, when they were derided and abused, and left homeless and without a country. Their support was gone, and they saw their people deserting religion. It will be an epic story when told, that of the cross-bearing of the priests of the Russian church. And it is not a pretty story from the standpoint of the Russian government. In its worse aspects it is something no sound minded man can be proud of.

And yet there is something of importance to be said on the other side. Think of the hold the church had on the government; of government subsidized priests and monastic orders, of churches kept up by the government. The church was indubitably the mainstay of the order that then existed, defending it in every way. The church was not an organ of intellectual enlightenment. It did not stir hidden longings to progress and education. It did not condemn deep seated wrongs. It did not attack the landlord system, and the injustices to the peasants. Its priests were not free. They said what they were expected to say on civic and national matters, or they were silent. The church preached peace and submission. It stood for charity by the rich toward the poor, rather than justice for all. It was the mirror of the old order, the barrier against the new. No new order could come into existence without destroying the relationships between state and church.

BENEFICIAL RESULTS OF REVOLUTION

In bringing about this complete separation the present government has done for Russia, for both the church and the people, an incalculable good. It is one of the great achievements of the revolution. The situation had been such that no moderate or temperate measure could have sufficed. Only a cataclysmic breakup would avail. In doing this thing the soviet regime has accomplished that which the communists of the French revolution set out to accomplish as a part of their task. They succeeded, and the church lauds the effort. The great Madeleine church in Paris has inscribed over its portals, "Liberty, Equality, Fraternity." In Russia the soviet people swung to the extreme just as they did in France. It is to be hoped, however, that the pendulum will not similarly swing back to the place where again the church becomes a state institution.

This has been the development up to the present time. The attitude of the government today has brought about the following conditions: There is a complete separation of church and state. The state does not recognize religion; will not permit it to be taught in the schools; will not subsidize or assist the priests or the churches; will not regard the priests as "workers." On the other hand, the soviet government—as distinguished from the communistic party—does not seek to win people away from the church or from religion. It does not interfere with church services or with the work of the priests. It permits the priests to go about their tasks, and to receive contributions from their parishioners. It does not incite or permit the mutilation or destruction of church property, or the persecution of worshippers. In a word, it officially takes approximately the same attitude toward the

church that the government of the United States would take, except that we acknowledge the unique place of the church by exempting it of taxes, and by a recognition of the clergy in such functions as invocations, benedictions, chaplaincies in the army, etc., while the attitude of the present government in Russia is one of obtrusive outward indifference and ill-concealed inner hostility to religion. But there is nothing there, I believe, which will prevent real religion from developing. There is much to make a gradual but strong growth possible.

SHORT-SIGHTED LEADERSHIP

The Russian leaders of the new regime are short-sighted and narrow in their attitude toward religion. They have confused ecclesiasticism with religion. They have meant to oppose the church rather than religion. In denying God and elevating the state, they have been impelled by the theological and ecclesiastical ideas of a state-controlled, medieval-minded church.

There is possibly another explanation of this attitude of the present leaders which I can touch upon fearlessly because I believe my heart is right on the matter, and I am unprejudiced. It is this: There are many Jews in the leadership of the Russian nation today. Not so many are there as reports on this side have made out. We saw a number of soviet leaders who might or might not be Jews, but we were moderately sure that they were not. There were others whom we knew to be Jews. I do not believe it is a Jew-controlled government. If, however, the Jews did dominate, it would not mean that they would not be just as fair and wise as any others who might be there. But if I am right in thinking that there are a good many Jews, two important points must be brought into the open. The first is the age-long persecution of the Jews by the Russia of yesterday, inspired in too many cases, undoubtedly, by the church. It is only natural that they should desire reprisals. The second point is this: the modern, progressive Jew, of the type of the Russian leaders, has all too often lost its own religious idealism. Leaving the religion of his fathers, he leaps into a universe in which there is no place for God at all.

This frequent tragedy flaunts itself in our faces here in America in the case of individuals whom all of us know. But this is perhaps the first time in history where it has literally been set up as the ideal of a nation. We can sympathize with the trials through which the Russian church has been going, and yet can believe that the period as been on the whole inevitable and perhaps essential to the progress that can and must come to religion in Russia.

THE CHURCH CONSPICUOUS

In Russia, as in most other European lands, the church buildings, towering above all others, give one the physical impression of the important place occupied by religion. In every town the first object to catch the eye, and frequently the only clear-cut object, is the great white dome and tapering spire of the Greek Catholic church. It is so clearly in evidence that the traveler's first reaction will be of admiration for the place occupied by religion, or a feeling of repulsion, according to his point of view.

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In the large cities there are many such churches. Moscow is veritably dotted with them. It is not so much the beautiful apartments, business blocks, hotels, and dwellings of Moscow as it is the churches that make it one of the most bewitchingly beautiful of all cities. The unique dome, characteristic of all architecture with Byzantine influence, gives opportunity for what might be called a spectacular flaunting of the church to the eye. The gothic architecture may be severely plain, like Notre Dame, or it gives play to the meticulous ornamentation of Milan. The Byzantine dome is usually severely fashioned, though at times it may be ornamented with twistings and convolutions, but even they are on an heroic scale. But the domes offer unmatched opportunity for brilliant coloring. Of all the primitive treatments, however, none is so common as the golden dome. Most of the churches in Moscow are white, with gilded domes. Enormous sums have been spent thus to serve the Lord. It certainly gives the general effect of matchless beauty to the city.

But I am stating these points about architecture not to give a travelogue on Moscow churches but in order to incite an analysis of the effect upon the people. One cannot get away from the church. It shines upon one at every corner, at all times.

But while this church architecture calls the people toward God, towering as it does above all other man-made things, it has no note of love of humanity whatever. A Russian priest in Tiflis is the brilliant executive of a bread line in connection with his church, and he does a marvelous pastoral work. But such work is an exceptional effort to meet an emergency and is not based upon any normal institutional principle or ideal. There are no club-rooms, no gymnasiums. The church stands for the worship of God; it does not stand for the brotherhood of man. Perhaps that is the expression of the temperament, and of the need. I am not debating these points, I am simply stating an impression of a situation.

NOT A PLACE OF REFUGE

Nor are the churches used for social purposes, even in crises. I presume public meetings are never held within the church walls. In the famine sections there are tens of thousands of women and children sleeping out in the open, along the Volga banks, and about the stations. But while we saw beautiful churches in these centers, they were not open to these famine refugees. The church of Christ was not a place of refuge! I certainly would not blame the soviet authorities for taking every church building and converting it into a refuge for these poor people. Yet they respected the old attitude toward the church. The people may die, but the church must be protected. Of course one understands and in a way respects this ancient reverence, and yet recognizes it as wrong nevertheless. I cannot imagine it in America with any church during a crisis such as exists in Russia. The church is too poor to assist materially in relieving distress, but at least it could offer a roof for the protection of the homeless.

Some of these churches are truly beautiful, within as well as in outer appearance. I think the "Church of the Saviour" in Moscow, with its enormous size and its se-

verely plain square built walls supporting a massive golden dome, is one of the most beautiful I have seen anywhere. And its interior calls out all one's reverence and appreciation of beauty. Its high dome, below which streams of light pour through beautiful windows, lifts one's thoughts. Paintings of soft colorings of rare beauty, and of really high conception, are on the circular walls of the lower part of the dome while still lower down, extending from the top of the straight walls to the floor, are hundreds of "ikons," pictures of sainted leaders.

NEED OF MODERNIZATION

As I worshipped in this place of beauty on the last Sunday in July, while my spirit merged with the souls of the people kneeling there—evidently very plain folk, of peasant status, with a sprinkling of intelligentsia, but almost no workmen—I felt as I had seldom felt before the value of sheer worship. There was an invisible choir, beautifully trained, but it simply lead in occasional chants and responses to the words of the priests, the people frequently joining with a harmony and precision scarcely inferior to that of the choir. There were three services in different sections of the vast church, all held at the same time. These were following the principal service which I missed. I did not understand any part of these services but I was conscious of their effect upon my spirit. And I know they gave peace to the others.

For the "modern-minded" of Russia to cut themselves off or to be cut off from this wonderful thing, because of its lack on another side, or because of the frailties of the institution which fosters this worship, is indeed a tragic thing.

The need, however, for a modernization of this national Greek Catholic church is simply enormous. We must remember that unlike the Roman church it was unaffected by the Protestant reformation. The tendency to worship the virgin in the Roman church is here greatly accentuated by the worship of a multitude of saints whose very pictures become idols for the people. A home without its ikon is without protection. I saw dozens of men and women, and little children, pass the glassed-in pictures, in the churches, kissing the glass protecting the hand of the saint. They kneel and cross themselves before these ikons, both inside and outside the home or church. Ikons are everywhere about the city, for example, above the main entrance to the Kremlin. The cab drivers, even, and most of the people cross themselves on passing an ikon. If a priestly procession carries a great ikon down the street, to a funeral, or a wedding, or to some other function, the people bare their heads and make the sign of the cross. Truly, Russia, as I said before, is incurably religious. In spite of the revolution the people reverentially practice the methods of worship of their ancestors.

HOPEFUL NEWS

But there are apparently a few modernizing influences. I heard the other day in America that some of the church leaders over there were ready for a modern young people's movement. This is hopeful news. In general, however, there seems to be no middle ground between the medieval

theology and practice on one hand, and the revolt therefrom, the atheistic fads of the more extreme bolshevists.

There is truly a crying need there for a progressive movement within the church, if possible; without, if impossible within. And it should not be like the Protestant reformation, a revolt from the old, with the loss of so much that is fine. There in Russia is the opportunity to build the kind of church many of us dream of—a church that emphasizes both the divine and the human in its theology, architecture, and service; a church that calls upon every instinct of beauty, and yet appeals to the modern intellect. If there could be a modern movement within the church of Russia, corresponding to the liberal

movement today in Protestantism, it would disarm most of the enmity of the extremists in Russia, and especially it would prevent them from making of young Russia an agnostic, if not an atheistic people. The greatest evangelizing opportunity of the age is in Russia. I wonder if our western church will see it. For America to cut herself off from an opportunity of fellowshiping with those in Russia of kindred spirits, of whom there must be many, on account of a political theory that we should not recognize politically a certain form of government, like the soviet plan, is to permit politics to delimit the church, in precisely the same way that the church in Russia has delimited the government. People have given their lives for causes far less ideal.

When Street Cars Strike

DES MOINES, IOWA, has been witnessing, during the past few months, a unique kind of strike. Street car wage earners often go on a strike. When they do we are likely to see the cars operated with police or militiamen on both ends and all the police power of the government invoked to insure the company's right to operate, and there is usually much comment upon preserving the sacred rights of the citizens to get to and fro in pursuit of their business. All that is very good and citizens' right to get to and fro in pursuit of their business ought at least to be as sacred in law as is property.

But how goes it when the street car company strikes? Des Moines has furnished an interesting example. For many weeks no cars were operated. The men who formerly operated them were out of their wage and the citizens out of their right to get to and fro in exactly the same degree as when a strike of the men ties up the system completely. But neither the operating force nor the citizens undertook to run the cars with policemen or militiamen aboard, nor could they in law have done so; and the court, instead of declaring that the power of the law would stand behind operation of this public utility, expressly gave the company the privilege of ceasing operation. This was done for good and sufficient legal reasons notwithstanding the fact that the company had given the city a bona fide contract to operate cars under specific franchise conditions. It had for many years occupied the free streets of the city as if they were their own property and possessed a traction monopoly upon them. It seems to be possible for the law to protect property when it ceases to make dividends on any sort of a fictitious valuation if only that valuation has been sold across the counter, but it cannot protect a man's bread and butter even though his wife and children suffer hardship.

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The Old Game of Financing

The financial history of the Des Moines street car company would not make good reading in these days of growing conscience on public utilities. It has never been told from the inside and it probably never will be. The blanket fact, however, as charged by the citizens, is that the property is worth just about one-half the \$9,000,000 for which it is capitalized. It is bonded for \$5,000,000 and the bonds sell at about forty cents on the dollar. Besides, the bonding company obtained possession of the property. The city council started an engineer's evaluation when the dispute came on and spent some \$14,000 on it, then suddenly stopped it and refused even to receive representatives of the improvement associations who

asked its completion. This partial evaluation, so far as carried out, citizens declare, warranted claims to an actual value of only a little over \$4,000,000.

The original consolidation of six or seven lines some thirty years ago was effected no doubt by paying for some of the lines many times their actual cost. But cost was not a factor in those days of "all the traffic will bear"; it was merely a question of what would pay. There were many years which, if the whole story were told, would afford a sordid narrative of bribing councils and city officials and of spending money in any way that "would get results." The company had thus gathered a malodorous reputation and had the ill-will of the citizens at large. These factors of malodorous history and public ill-will have been prominent in the recent contest. The citizens furnished the streets and the nickels and the company conducted the business in secret, according to their own financial devices and ideas of ultimate profit, and possessed a franchise of their own making. The result is a stock value of double property value, common stock that pays no dividends, assignment to the bond holders, the ill-will of the public and an utter inability to meet the rising costs of operation under present prices.

* * *

The Story of the Strike

The company first asked for the abandonment of the "six tickets for a quarter" arrangement, then for a six-cent fare, then for a receiver. The men asked for raises in wages to meet the rising cost of living and finally obtained a seventy cent rate through arbitration. Taking a receivership granted the company release from all franchise requirements regarding extensions, repairs, etc. The receiver asked for an eight cent fare and the city protested, but the courts granted it. The city retaliated by allowing busses to run on the same streets as the cars. The busses charged only five cents and company receipts were depleted. Ill-will did as much as did cheaper fare; no one preferred the busses and most patrons found them much less satisfactory. They were irregular, bounced about, were cramped and crowded and the chauffeurs were not always safe drivers. But it was a battle with the citizens throwing discomfort into the discard for the sake of winning. The result was a petition of the receiver for the privilege of closing down traffic and it was granted by the court on the grounds that the property could not be operated at a loss. Thus came on the unique strike by a street car company.

For many weeks the citizens walked, caught rides with those lucky enough to have cars—and their name is legion in Iowa—rode the busses and waited. The receiver negotiated a

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new franchise, and the city council referred it to a referendum. Four out of five of the council were personally opposed to its terms but left it to the people to decide. And the people decided two-to-one that so far as they were concerned they preferred to ride under any sort of a franchise rather than walk or ride in busses. The company was obdurate when business men requested that a franchise be negotiated but men with money threatened to put on a complete, up-to-date, buss system that would serve the people well and satisfactorily and make scrap-iron of the street car tracks, and the franchise was negotiated.

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How the People Lose By Their Own Vote

The city was once willing to accept a valuation of \$5,000,000 and offered a sliding scale franchise that would reduce fare only after the company had made eight per cent. The new franchise reduces it to six per cent but fails to accede to the city's idea of valuation. The most direct solution would be a sale to the highest bidder under mortgage foreclosure and a re-start on the basis of the actual value of the property. The most just plan under a new franchise would have been to insist on actual value as the basis for fare, with a sliding scale arrangement and joint control by city and company. The

real, ultimate solution is city ownership. But all these plans require time and long campaigns and big legal battles—meanwhile the people faced winter. The result was that they voted to ride right now under any sort of a franchise. The terms of the franchise actually cut little figure in the election; it was a question of convenience.

Down-town business men suffered losses and thus advocated cars; the wage earner found discomfort and long hours in walking and riding busses and organized to get back the cars; the car operators wanted jobs and canvassed the town for votes; the mothers wanted their children safely and warmly delivered to and from school and the woman's vote piled up the big majority. No one was against it except the property holders who could afford autos and that minority who put civic principle above all other considerations. Court decisions already rendered may make the election null and void or nullify the franchise voted, but the two-to-one majority will panoply the company for another franchise that will get by the courts. They boast that they have the "confidence of the people." Of course they have nothing except the power to keep the people from riding, and that power was sufficient to get them a franchise on twice the actual value of their property, with almost absolute control in these days of public control.

ALVA W. TAYLOR.

British Table Talk

London, December 5, 1921.

CHRISTMAS has begun to cast its healing shadow before; everyone is beginning to think Christmas; the Christmas numbers are on the bookstalls, and the buyers go about the streets. It sometimes seems as if we should be able to mobilize all this good will for the abiding interests of God's kingdom.

To an open house in the evening

Home shall men come,

To an older place than Eden

And a taller town than Rome.

To the end of the way of the wandering star,

To the things that cannot be and that are,

To the place where God was homeless

And all men are at home.

So says Mr. G. K. Chesterton in his own bold way; but when once a year we are bound for that place, and meet there, why do not things happen? Every Englishman will join in the procession of willing pilgrims towards Bethlehem; there is a spell cast over him. But if only we could stay there a little longer!

* * *

Quakers and Industry

Nothing of great moment has happened in the ecclesiastical world, since I wrote last week. There have been, it is true, some sectional conferences of more importance than their size would suggest. The Society of Friends has held a conference on Industry for Service. The Friends have long had a grave concern in this matter. They are deeply involved in industry, and though they have always stood high in the estimate of those who study the modern industrial situation, they and particularly their younger members, are not satisfied. They will not be satisfied, till service and not private gain is the motive of all work. The value of the Quaker contribution to the subject does not lie so much in theory as in practical experiment. The work of the Rowntrees at York, for example, is an admirable illustration in practice of the five conditions which they say must be secured to the workers.

1. Earnings sufficient to maintain a reasonable standard of comfort.

2. Reasonable hours of work.

3. Reasonable economic security during the whole working life and in old age.

4. Good working conditions.

5. Status of the workers suitable to men in a free country in the twentieth century.

These sound rather vague but they must be read in the light of things done in York and Birmingham. Nevertheless the Friends are not satisfied.

* * *

Religion and Bodily Health

In one of her lectures upon this subject Miss Evelyn Underhill has spoken of the sufferings of the saints. She is an acknowledged authority upon mysticism, and a writer of great power, and last but not greatest, a poet who has caught in her poetry many mystic strains. In a time when there is so much attention given to Brother Ass, the Body, it is important to understand what the saints made of pain.

What does suffering mean to the saints? What lies behind their often passionate desire for it, their unearthly gratitude when they get it; the fortitude with which they support it? It means for them Love and the Cross. These two great ways of transmuting suffering are complementary in their scope. The first makes even of mere raw pain an offering, a turning outwards of the self, an act of surrender to the divine. But the second makes of it an inward mystery, an agent of change and readjustment of the passage from death to life. The mediocre soul finds, so to speak, a soft place on the heavenly hearth-rug, gives thanks for the sense of warmth and security, and settles down. These are the people who tell us that their religion is a comfort to them: but they are not the stuff of which the saints are made. Spiritual life is still offered as Christ offered it—in two manners. First, to the crowd that asked it he gave healing, health and consolation. But next, to the few that left all to follow him, he offered Love and the Cross."

* * *

A Great Catholic Explains

In "The Student Movement" for December, the official organ

of the student Christian movement, there is a striking article by Baron von Hugel upon The Catholic Contribution to Religion. Baron von Hugel is without question among the great religious teachers of this age, and his influence goes far beyond the bounds of the Roman church, to which he belongs. Like the late Lord Acton, he is a layman who remains loyal to Rome, though he holds himself free to criticize it. These are some of the seven characteristics as he sees them of Catholicism: It stands for the great fact of Spirit and Sense. Spirit is awakened by Spirit, and Catholicism alone "remains ceaselessly aware of the sacred torch race across the ages." But the whole of the article should be read by any who would understand why such modern thinkers as Baron von Hugel remain within Rome.

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A Generous Recantation

One day recently we read in the paper how Ghandi in India after the Bombay riots had confessed his own mistake; it seemed to many readers a hard and a noble thing to do; and they wondered whether in this country statesmen would have the courage to confess their former errors. Then to their joy they read the words of Mr. Austen Chamberlain in which he acknowledged in the most sincere and generous way that he had been in error, when he opposed the policy of Campbell-Bannerman in South Africa. With frankness and without any attempt to evade the facts, Mr. Chamberlain said as clearly as Ghandi: "I was wrong." It was reassuring to discover that the spirit of honesty and candor is not lacking. Needless to say, Mr. Chamberlain has not suffered in the estimate of his countrymen. They know that their statesmen make mistakes and they think the more of them when they acknowledge the fact. More might do likewise.

* * *

The Bishop of Durham and Anglicanism

It must be hard for people not in these islands to place Dr. Hensley Henson, the Bishop of Durham. He is without doubt a learned man, a fearless speaker, and a pungent writer. There is no one who enjoys more the friendship of the free churches. Yet in his latest volume on Anglicanism he sets forth a doctrine of the church which is poles away from the mind of the free churches. He shows himself a candid critic of his own church in which he often seems a solitary figure. He rejects the claim of the Catholic section to represent the fine tradition of his church. He holds strongly to the establishment. He has no great faith in democracy. And, curiously enough, he does not reveal any real sympathy with the free churches on whose platforms he so often appears. Removal of their grievances goes far, he thinks, to destroy the *raison d'être* of nonconformity. The bishop does not reveal any comprehension of a positive witness in these churches to eternal and fundamental truths—a witness which is quite apart from any question of social or political injustice. Yet just as free churchmen loved Mr. Gladstone who never understood their religious witness, so they love Bishop Benson. Yet with all his unbending churchmanship Dr. Gore in all probability is nearer to the best in the free churches than the brilliant and courageous bishop of Durham.

* * *

A Life of Percival

Percival was a great schoolmaster, certainly among the six greatest English schoolmasters in the nineteenth century. He founded Clifton, and presided over Rugby; at other stages of his life he was president of Trinity college, Oxford, and Bishop of Hereford. His life has been told by Bishop Temple of Manchester, and it makes a record which will convince all but the most diligent of their slackness and feebleness. Percival had not a slack fiber anywhere, and one may well believe that his appearance could be like a day of judgment to evil doers.

In his bishopric he was a courageous broad churchman, ready to give sanctuary in Hereford to hard-pressed "heretics." Once at least he crossed the Atlantic, to attend a peace congress at Boston. But though as a bishop and publicist he had weight he remains always in the memory of his people the schoolmaster who made Clifton and ruled Rugby for a time.

* * *

Do We Read the Bible?

In view of the following utterances, the Observer wonders how much the people of our time read the Bible:

"There was a connection between the brazen impropriety of female dress and the ghastly increase of sins against the Sixth Commandment."—Daily Mail.

"The whole world was made in seven days."—Mr. Justice Darling.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Strangers Who Are God's Servants*

EARLY one morning a widow of Zarephath went out to gather sticks. The famine was desperate. Many were dying. Carefully she had treasured her scanty store of oil and meal. She and her son had eaten such small portions for days, but now the inevitable end was at hand. Only enough meal and oil remained for one late breakfast. The widow and her son had talked it all over; they knew that only death awaited them—a few sticks, two tiny cakes, slow starvation. It was while she was employed in picking up the sticks, outside the wall, that the widow noticed a gaunt and travel-stained stranger. Instantly a great compassion for him took possession of her. How was she to know that it was God who was putting that impulse into her heart? Now the man was speaking; he was asking for that simplest and most human thing, a drink of water. There was plenty of that; she turned hastily to find it. Now the stranger is asking for a morsel of food. She had hoped against hope that he would not do that. A sudden desperate recklessness comes upon her: although there is only food enough for two, she will give the traveler her portion; she will die helping another. But the man is speaking again: "Do not fear," he is saying, "God will not allow your jar of meal to fail nor your cruse of oil to be exhausted until the new harvest." She took the prophet at his word and as the story goes, she, her son and the man of God ate for many days and the oil and meal failed not. It is a beautiful narrative and contains a fine moral.

The most important business that morning was to keep the prophet alive; God needed him as he needed no other person in all the world. How did the widow know that God was highly honoring her by making her the means of keeping Elijah alive? She followed her generous impulse, she shared her last portion of food; she lives, along with that other woman who counted not the cost.

Someway this story causes us to think of America's generosity in feeding the Belgians, Armenians, French orphans, and today the Russians. How do we know what important lives we are keeping in society? What statesmen, musicians, artists, social reformers, preachers and missionaries may be among these children whom we are feeding. They are not like flies to die and not be missed—they have unlimited personal possibilities. The cruel war blotted out poets whose sweet songs we all needed. Musicians, students, social enthusiasts and noble scientists were ruthlessly slaughtered. The world will always be the poorer. We need the child life of Armenia, Russia and India as well as China. The rising generation will do wonders for this planet. Twenty-five thousand eager students are in Peking today, almost

*Lesson for January 8, "Elijah the Tishbite." Scripture, 1 Kings 17:1-16.

as many are in Tokyo. Dr. Fosdick tells us of these earnest, capable students. Given Christ, they will make their countries over. Denied Christ, the miserable old ways will persist. Buddhism says that religion is a device to afford the mind peace in conditions as they are. Christianity changes the conditions! Buddhism initiates no reforms, starts no republics, abolishes no wars, builds no better homes, creates no better societies. Christianity fights prostitution, makes finer home life, demands right industrial relations, builds democracy, casts down military parties and establishes republics. Christianity does this because it makes character. Nothing is eternal, universal and vital about Christianity that does not affect character. Most theological battles, says Dr. Fosdick, are useless because no matter which way the decision goes character is not affected thereby. Apostolic succession or not—what effect on character? Immersed or sprinkled—what effect on character? Psalms or modern hymns—what effect on character? Bishops or congregational government—what effect on character? Collars buttoned in front or behind—what effect on character? Robes or plain clothes—what effect on character? Character alone counts and only the vita, Christ can change that. Someway, the more we share the more we have. Who ever lost by hospitality? Who ever injured himself giving for missions? Who ever felt that he gave too much to his church? Who ever regretted sending food to the starving peoples of Europe and Asia? May God put the same impulse into our hearts that he put into the heart of the widow of Zarephath until we shall risk all to share with the strangers in need. Thereby we shall save prophets, artists, poets, musicians and statesmen for the world.

JOHN R. EWERS

CORRESPONDENCE

The Pacific Peace Pact

EDITOR THE CHRISTIAN CENTURY:

In your issue of December 15 you say: "The Washington pact for peace in the Pacific has none of the objectionable features of the Versailles treaty. It is conceived in a Christian temper."

The Christian Century is notably independent and acute in its interpretation of events, and therefore I am amazed to find you weakly echoing the tone that the Republican press has adopted in contrasting the results and methods of the Washington conference with those at Paris.

"None of the objections" is a much stronger phrase than the facts warrant, sad to say. One of the big objections to the Versailles peace was the secrecy of the proceedings. But did greater secrecy obtain in Paris than that which kept even President Harding ignorant of an important construction of the Pacific pact to his great embarrassment? Another criticism of the Versailles treaty and its League of Nations was the domination on the part of five big powers which it provided for. But at Washington three big powers reach an agreement in regard to the great theatre of world action for tomorrow, letting in a fourth power only at the last minute, and leaving every other people in the world voiceless in the matter. A further objection to the Versailles treaty was the surrender of German treaty rights in Shantung to Japan. Has this wrong been repaired in any substantial way so far at Washington?

Again, can you find "a Christian temper" in the frank reliance placed on military force in the cautious bargainings in the matter of the naval ratio, which, plainly, is indissolubly bound up with the Pacific pact in the minds of the delegates? Can you find "a Christian temper" in the administration's decision to assume a decent measure of responsibility for peace in the Pacific the while it refuses to play the good samaritan to Europe and all the world, as our entrance into the League of Nations would have enabled us to do?

I believe the Pacific pact should be ratified. It carries us a little way forward, though only a little. But it irritates me to see a prophet (and that you are) abdicate his critical function and

acclaim as wonderful a bit of progress which is but tentative and halting, and which is infinitely more meager than might have been won had not some of the very delegates who have attained it, notably Mr. Lodge, helped to keep America out of a broad-gauged brotherhood of nations.

M. V. OGDEL

Windsor Park Presbyterian Church, Chicago.

American "Justice"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your correspondent's letter (John L. Murphy) in the Christian Century of December 15. It has the ring of truth in it, and carries conviction of the injustice done. Based upon these surmises my blood boils to think that America could stoop to such means to obtain evidence against one whom they wanted to get into their power (manufactured evidence). If one had not the privilege of protesting one would be ashamed to be called an American. The system of justice that deals with men as described by your correspondent, is more damnable than the combined deeds of all the I. W. W.'s in existence. What is there we can do to remedy this diabolical crime?

Rock Island, Ill.

THOMAS HUGHES.

BOOKS

AVE ROMA IMMORTALIS. By Francis Marion Crawford. A new and revised edition of Crawford's classic. "The story of Rome is the most splendid romance in all history," he begins his narrative, and no one can read the book without coming into agreement with his statement. The book contains numerous illustrations. (Macmillan.)

URNS ABOUT TOWN. By Robert Cortes Holliday. Charming essays of an informal nature by the author of "Walking-Stick Papers." (Doran. \$2.)

THE TWO GENTLEMEN OF VERONA. The second volume issued of the new Cambridge Shakespeare. This edition has as its distinguishing characteristic its attempt at a complete revision of Shakespeare's text, based upon a study, line by line, of the existing materials, using all light that is thrown upon the problems by the work of late scholars. (Macmillan.)

AMERICAN INVENTIONS. By Inez N. McFee. The stories of the origin of Howe's sewing-machine, Whitney's cotton-gin, McCormick's reaper, Fulton's steamboat, Morse's telegraph, Bell's telephone; the submarine and aeroplane, phonograph and motion picture. Edison's story brings the book up to date. An ideal gift for boys of the intermediate age. (Crowell.)

Contributors to This Issue

WILLIAM E. GILROY, Congregational minister, Fond du Lac, Wis. It is rumored that Dr. Gilroy is to be the new editor of The Congregationalist.

SHERWOOD EDDY, missionary statesman and evangelist. The enrichment of Mr. Eddy's Christian vision since the war by his insight into the social gospel has amounted almost to a new conversion.

JOHN RALPH VORIS, associate secretary Near East Relief. The present article is the sixth in a series of unusually graphic and simple pictures of the Russia that Mr. Voris saw in a visit from which he has just returned.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Education Association to Meet in Chicago

The Religious Education Association will hold its nineteenth convention in the city of Chicago, where it was born. The general topic will be "Problems of Week-Day Religious Education." The sessions will continue through March 29 to April 1. Extensive surveys and a number of intensive studies of week-day schools are being planned in preparation for this meeting. There will be abundant discussion in connection with each address, and religious workers of all sorts will be welcome at the meetings. Headquarters have been established at the Congress Hotel.

Street Preaching in Chicago Popular

Rev. Ernest A. Bell has been for years a street preacher in Chicago. In recent years his work has come under the administration of the Chicago Church Federation. He holds nightly meetings on Quincy Street in the heart of the loop. No more interesting evening can be planned than to hear one after another the propagandists on the streets of this great city. Socialism, anarchy, labor unionism and the various types of religious propaganda abound. Mr. Bell in recent years has given away scriptures printed in seventy-two languages, which fact sufficiently sets forth the cosmopolitan character of his audience. He reports that robbery and suicide are largely on the increase in Chicago on account of unemployment.

What a Battleship Is Worth

The price of a single battleship today is quite beyond the comprehension of the ordinary citizen. Dr. Arthur J. Brown, missionary secretary in the Presbyterian fellowship, has a statistical mind and he recently figured out what a battleship would buy in missions. He asserts that the entire missionary program of America, reaching sixteen countries, 4,000 cities and employing 24,000 American workers and 109,000 native workers is being carried on at an expense less than the price of one battleship. If the price of several battleships were put into Christian missions, there can be no doubt that peace and good will throughout the world would make larger progress.

Principal Forsythe Is Dead

Among the British religious writers familiar to most American ministers was Principal P. T. Forsythe. He was known for the carefulness of his scholarship and the liberality of his thought. Educated in Scotland, he was in his earlier days a parish minister. Later he went into teaching and became principal of Hackney College. At one time in his student days he studied under Ritschl, reading German with fluency. This grounded him thoroughly in the discussion of the problems relating to modern religion. The news of his death is received in this country with great regret. The funeral service was held

in West Hampstead Congregational church, and was conducted by Principal Garvie, Dr. J. D. Jones and Rev. T. H. Darlow.

Detroit Has a School of Religion

The Detroit Y. M. C. A. has an institution that is unique among the Associations of the country. After having established a school of technology, it then proceeded to organize a school to teach leaders of religion. An ambitious curriculum is provided with well trained teachers. Dr. Charles M. Sharpe is dean of the school. Dr. Sharpe was formerly dean of the Disciples Divinity School of the University of Chicago. His leadership in the school guarantees its educational adequacy.

Various Religionists Unite for Disarmament and Peace

Bishop McDowell heads a Committee on the Limitation of Armament with headquarters in Washington. This committee includes members of the Protestant, Catholic and Jewish organizations. A brigade of speakers has been built up, and a budget of one hundred thousand dollars will be sought with which to send out these speakers to arouse the nation in behalf of world peace. Among the prominent religionists cooperating with Bishop McDowell in his plans are Rabbi Stephen S. Wise of the Free Synagogue of New York City; Rev. John A. Ryan, of the Catholic University of America, at Washington, and Rev. E. O. Watson, secretary of the Federal Council of Churches. Among the objects of the organization is to "press for the redemption of the Administration's pledge to bring the nations of the world into some organic and continuing relationship."

Negro Preachers Have Poor Educational Facilities

There are 20,000 Negro preachers in this country. Scarcely any of these men have any opportunity to secure the kind of education which is standard in the white churches. The Methodist Episcopal church claims to have the only regular theological seminary for Negroes to be found in the world. In the south there is an interdenominational institute which lasts ten days a year. There are, of course, a few Negro students in the white seminaries of the north. These facts, for which Bishop Robert E. Jones is responsible, indicate the seriousness of the problem of the Negro church. Negro laymen are receiving superior educational advantages, but the pulpit is not keeping up.

Baptist Board Will Yield No More to Creed-makers

The acceptance of a million and three-quarters dollars by the home mission board of the Baptist denomination last year with a creedal condition was the ecclesiastical scandal of the season. After the convention decided to take the money, it voted to appoint a committee which would say whether any more money with a creedal string attached would be accepted. This committee has recently reported, and the

board of promotion now announces that no more of this kind of money will be accepted. Hints have been made of large gifts if the policy of accepting conditional gifts is reversed. The Baptist board's trap is much like the old Negro's rabbit trap which was open at both ends and "caught 'em a comin' and a gwine."

Conservative Journal Grows Less Belligerent

The magazine "Industry" was unknown to most churchmen two years ago, but it came into the limelight by its poorly informed and pugnacious article directed against the Y. W. C. A. and the Federal council last winter, which brought it to the attention of large numbers. This journal is evidently not anxious for any more of the sort of advertising it has received for it is now printing complimentary articles with regard to the associations and the Federal council, professing to see a radical change for the better in these organizations. Meanwhile, the social creed originally professed by both organizations stands as their declaration of principle on industrial questions.

Minister Analyzes World Situation

Rev. J. S. Dancy, pastor of Court Street Methodist church of Rockford, Ill., recently made an analysis of the causes of war. Speaking before many hundreds of his fellow citizens on a patriotic occasion he presented a carefully wrought economic and religious argument. The local newspaper prints "Danceysisms" from time to time as a feature of the paper and among those recently published were some excerpts from the above mentioned address. Dr. Dancy said: "We cannot hope for an end of wars until the world has come to appreciate that production by power-driven machinery has changed humanity from a deficit to a surplus basis. Our present need is for education and training in a wise and liberal spending. We must come to realize what Jesus meant when he said, 'Is not a man more than a sheep.' We must see that all production must be valued by what it is able to do to produce men."

Would Put Ecclesiastical Office-Seekers Out of Consideration

The political manipulation of religious denominations is a scandal that is being vigorously attacked by reforming spirits in many of the American communions. The Presbyterians elected a stated clerk last year who had not been considered a candidate at all. In southern Methodism there is vigorous protest: Rev. S. E. Wasson, a leader in that communion, says: "To some of us at least there appears little excuse for any thought of electing more bishops next year. It may be that we have no candidates to boost. However, rumors afloat indicate that a rather extensive and intensive grapevine campaign is in motion for certain ones. Has the episcopacy come to this? Is there a pre-convention scheme carrying on to set certain per-

sons before the elective body? Have we driveled into a political machine? Heaven save us when perambulating, gumshoe methods waylay the ballot for episcopal leadership. At least some laymen, thank God, claim to be weary of professional episcopal designers, and also of the needless overhead expense of too many bishops."

Dr. Stelzle Heads Up Unemployment Committee

Dr. Charles Stelzle heads up a committee of prominent New York churchmen who will handle the unemployment situation for the churches this winter. He was in charge of a similar committee during the winter of 1913-14, when 400,000 men and women in New York were out of work. At that time the men were breaking into churches for lodging, but when Dr. Stelzle, head of the Labor Temple, asked that this practice cease, there was no more of it. The committee which has been appointed by the New York Church Federation will study the men and women on the bread line, and form first-handed contacts with the unfortunate. By this means it is hoped to secure the information which will result in a system of relief.

An Interpreter of "Revelation" Who Is Different

The study of the book of Revelation has all too often been in the hands of prophecy-mongers who offer grotesque interpretations of the meaning of the book. Re-

cently the business men's Bible class of Cynthiana, Ky., Christian church brought Rev. Jasper S. Hughes to their city to lecture upon this obscure book of the New Testament. The class adopted a resolution commending the scholarly treatment of the book to the attention of teachers and students of divinity schools. Mr. Hughes has for a number of years given his time to lecturing upon the Bible among the churches.

Church School Institutes Economies in Administration

In 1914 Goucher College for Women was spending \$700 per student annually, and charging \$150 tuition. Reforms have been inaugurated in the administration, tuition rates being increased until expense and income almost meet. The expense met for each girl last year was \$226.37 while the tuition rate was \$225. This remarkable result has not been achieved by any slackening in scholarly ideals, as may be seen by the fact that the school is rated in class 1 by the United States Bureau of Education.

Disciples Lack Convention Funds

With the organization of the International Convention of the Disciples of Christ a few years ago there came at once the problem of a budget. The new organization took up the duty of providing publicity, railroad facilities, and local entertainment for the conventions. The various constituent societies were to be taxed one-

half of one per cent of their income for convention purposes. This plan of finance has been opposed by some, and pronounced by competent attorneys of doubtful legality. This year the convention has asked for a place on the local budgets of the churches. The convention fee paid by delegates has been found to be utterly inadequate to the task of meeting convention expenses.

Methodist Episcopal Church to Send Delegate to Canada

Methodism grows more and more conscious of being an international movement. The general conference of the Canadian Methodists will be held next year, and fraternal delegates will be received from many other communions of the Methodist faith. The bishops of the Methodist Episcopal church at their recent meeting at Syracuse appointed Dr. Lynn Harold Hough as fraternal delegate to this conference. Dr. Hough is pastor of Central Methodist church of Detroit, and was formerly president of Northwestern University.

School for Boys With Christian Ideals

The revolt in this country against a system of education for youth which is intellectual without being moral and religious, has led to many new enterprises. Recently there has been established on Long Island the Stony Brook School for Boys. Prof. Frank E. Gaebelein of New York was recently elected principal and he will make Christian education the foremost aim

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of the school. He says of his enterprise: "The Stony Brook School for Boys will demonstrate that Christian teaching can be correlated successfully with the preparatory school curriculum. The building of Christian character is the primary aim of this institution. It will achieve this aim by presenting directly to the boy the central truths of orthodox Christianity. It will make no apology for these truths; it will make no compromise as to their orthodoxy. The Bible will have a place in the curriculum precisely as large as that occupied by the most important course in English or mathematics. The general atmosphere and environment of the school will be Christian in a very positive way. Emphasis upon the spiritual side of the boy's development will not, however, be allowed to obscure his intellectual or his physical growth. The educational standard of the Stony Brook School will be unimpeachable. Athletics and all forms of recreation leading to full-orbed development of the boy will be encouraged."

Ecclesiastics Speak for World Peace

Many metropolitan newspapers now include on their staff a religious editor. Mrs. Mary E. Spencer serves in this capacity on the New York World. She has recently secured from many of the most eminent religious leaders in the United States an opinion with regard to the cause of world peace. These have been published in the "World." Among the men who have responded generously to Mrs. Spencer's solicitation are Dr. Henry van Dyke, Dr. William Pierson Merrill, Dr. John Haynes Holmes, Dr. Francis E. Clark and Dr. Charles M. Sheldon.

Sunday School Bus Reaches Chicago

The use of the bus in Sunday-school work, following precedents set by secular schools over the country, has at last reached Chicago. Second Presbyterian church, of which Dr. Josiah Sibley is pastor, has been operating an afternoon Sunday-school, but found the work hindered somewhat by reason of the transportation question. Recently a Sunday-school bus was installed, and the result is a largely increased school in the afternoon.

Buildings Are United As Well As People

Church union was given a visible demonstration recently at Frankville, Ia. The Presbyterian church purchased the property of the Methodist church, and the two buildings were made into one by the carpenters, a basement being constructed under the whole structure which provides room for certain kinds of institutional work. The Methodists have retired from the field, and now, where there was once a competitive situation with all that that involves, there is now a single community church with a program that commands the loyalty and good-will of everyone within reach.

Religious Liberals of Middle West Hold Meeting

The National Federation of Religious Liberals held its biennial meeting at Sioux City, Ia., on December 10-12. Iowa Uni-

tarians and Universalists composed the major part of the organization. The invitation to the meeting was extended beyond the confines of these two organizations in cases where there was reason to believe that a man was interested. The speakers included Hon. Roger S. Galer, president of the Universalist General Convention; Rev. Curtis W. Reese, secretary of the Western Unitarian Association; Dr. Ambrose W. Vernon, of Carleton College, Northfield, Minn., and many others.

National Church of Prussia Disestablished

In the days of the empire there were twenty-two states in Germany, and each had its own religion. With the coming of the republic, the churches have been disestablished in the various states, Prussia delaying the longest. In September the National Church assembled in Berlin to discuss the question of policy. It was decided to seek disestablishment, and the affairs of this communion are now in the hands of a committee. The National Church of Prussia claims to be the largest Protestant communion in the world.

Churches Set Up Calendar for the Year

One of the valued services of the Chicago Church Federation has been the setting up of a church calendar for the voluntary use of the local churches. The various months have been set apart to emphasize various interests. Recently a committee was appointed for the consideration of the 1922 calendar. This committee is composed of Rev. P. J. Rice, Rev. Ernest Bourner Allen, Rev. C. Claude Travis, Rev. Charles T. Holman, Dr. Cleland B. McAfee and Rev. Emerson O. Bradshaw. One of the projects which the committee is considering for the new year is the adoption of 365 selections of Holy Scripture which would be useful for family worship.

Should these selections prove helpful they would be published in a handy volume for permanent use by the people. Thus the idea of the shorter Bible is about to find a new application in Chicago.

Agricultural Journal Prints a Sermon a Month

Journals devoted to business or technical subjects have not ordinarily found much time or space for religion. A notable exception in this regard is the Farm Journal, an agricultural journal which has over a million circulation. Each month a sermon is published by a minister of a different denomination. The Farm Journal announces the series as "destined to rouse the church into greater usefulness." It is interesting to note that a Jew has been appointed to write the sermon for February since in that month falls St. Valentine's day.

Will Bring the Church Into Court for Gambling

Rev. O. R. Miller, state superintendent of the New York Civic League, has in a recent issue of the Reform Bulletin threatened New York churches that he will bring them into court for violation of the state gambling act if they persist in certain practices. He notes an increase in the number of lottery schemes by which money is being raised by organizations of various kinds in the name of religion. He says: "While perhaps one religious denomination is more guilty than most others in this respect, yet various religious denominations—Protestant, Catholic and Jewish—some of which we have reason to expect better things from, have been guilty of operating gambling and lottery schemes. The 'contriving, proposing, or drawing of a lottery or assisting in a lottery' is a felony in our state, with a maximum penalty of two years in state prison and \$1,000

Chicago Mass Meeting for World Peace

THROUGH a driving rain, Chicago turned out a great audience filling the large auditorium of New First Congregational church on December 16 to listen to some great interpreters of world peace. This mass meeting was the concluding session of the three day meeting of the executive committee of the Federal Council of Churches. It was also the annual meeting of the Chicago Church Federation. Mr. Sherwood Eddy was the first speaker on the program, and he was in fine fettle. He set forth the terrible waste of war, and asserted that the after results of the war have taken or will take thirty million lives. With dramatic oratory he set forth the horrors of trench warfare, and the unchristian nature of armed conflict.

The Hon. D. Tagawa, a member of the Japanese parliament, set forth the views of the liberal party in Japan. This party is in favor of a generous settlement with China, and of peaceful relations with the whole world. He said: "I am greatly pleased with the progress made at the conference, and are sure the outcome will

be the maintenance of cordial relations between the United States and Japan. It is significant that the Christian religion is the only one that has consistently prayed and fought for peace. The churches of America had a great influence in the conference." Dr. Tien Lu Li came to fill an engagement that had been made for the Hon. Wellington Koo, of the Chinese delegation to the conference. The former is secretary to the Chinese representative, and was trained in America. He asserted that China wanted only what the other nations of the world want at this time, the power of self-determination. With wonderful intellectual grasp he outlined the problems and prospects of China in the modern world. Chicago Christians who were present cheered to the echo all sentiments that were favorable to world peace. The church people seem in a fair way to impress their views upon the whole American public, and there are many evidences of a softening of the jingo patriotism which found expression in many journals not long since.

fine. Churches are not excepted from the operation of that law. Some people, even church people, do not seem to know what gambling is. They think it is wrong to run a gambling wheel or sell lottery tickets and draw out a number from a box by which to win a prize, but see no harm in selling chances on a raffling scheme by which they dispose of a book, umbrella, victrola, piano, automobile, etc. but these latter schemes are equally a violation of the penal law and of the state constitution."

Organized Theological Parties in England

The church of England is torn these days with theological difference. This is represented by the English Church Union and the Churchmen's Union. The first is high church in theology, while the latter is liberal. Bishop Gore heads the high church movement, while Dean Rashdall is head of the liberal movement. Dean Rashdall's position may be seen from the speech he recently delivered in which he asserted that Jesus was never conscious of any other relation to God than that of man to God. At the same time he claims his views are consistent with those of the historic creeds.

Captured by Bandits in China

The bandits of China made another raid recently on the missionary force, taking captive Rev. Herbert Parker, an English missionary. This kind of experience is no longer very disconcerting to the missionaries, for like Paul, they find in their captivity a new opportunity. Mr. Parker took his concertina and a hymn-book with him, and entertained his captors with Christian music. Opportunity came at last for the missionary to escape, and he returned to the scene of his former labors.

Bishop Manning Will Receive Staff from London

Bishop Manning of New York is the head of the leading Episcopal diocese of this country. Churchmen of London have raised a purse of money with which to secure for the New York bishop a pastoral staff as a symbol of their love for him. This action is designed to cement the good feeling existing between the two outstanding branches of the Anglican communion in the world.

Faith Cure Reaches the Congo Country

Humanity is after all not different on the Congo from humanity in the United States. There is a well defined faith cure movement which has spread "like the influenza" to use a native expression. The movement took its rise with Kibangu, a native Protestant Christian. This man called himself a prophet and soon stories were afloat that all of the new testament miracles were being reproduced, including the raising of the dead. African Christians have been trained to support their religious leaders and soon large gifts were being made to the prophet. Other prophets arose, and the whole Congo country was in a state of excitement. The missionaries resisted the movement, but to no avail. At last religious excitement was

interfering with the food supply and the normal conduct of business so the government took a hand. The major prophet was arrested but succeeded in making his escape. The movement is checked, but the natural result has been a certain break of sympathy with the missionaries. The natives are disappointed that the missionaries did not believe in the movement. The suppressing of the prophets has also resulted in growth of prejudice against the government.

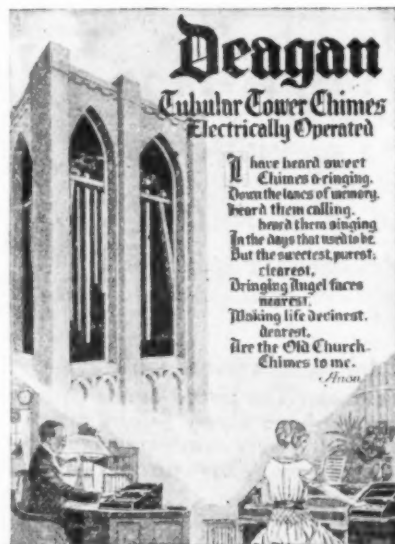
Y. M. C. A. Encourages Introspection

"Chew your food, save your pennies and say your prayers" is the advice given on a card issued by the Y. M. C. A. which has traveled around the world. The West Side Y. M. C. A. of New York started a movement recently of asking on a printed slip of paper the questions that a young man should ask of himself. Each young man is asked to take an hour to answer the following questions for himself: "What is my occupation? Am I making a success of it? Am I ahead of, or behind, the majority of those with whom I started life? How much do I know? How did

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Laymen Move for Church Union

In the border states the scandal of competition between northern and southern branches of several denominations has become unbearable. Transylvania Presbytery of Kentucky was divided years ago between the northern and southern branches of the denomination. The laymen in this presbytery belonging to the two communions now insist that there shall be but one Presbyterian church in the area. The various ecclesiastical authori-

ties involved are having a hard time getting these laymen into line again. It looks as if a new church unity movement had been born in Kentucky with which the ecclesiastical leaders will have to deal.

Reconciliation of Science and Religion

It is not so many years ago that Professor Huxley was waging a merry war with the theologians of his country, concerned with defending the freedom of scientific investigation, while the parsons were holding to the genuineness of the Christian revelation. This discussion has proceeded far enough that there is now peace between great scientists and competent theologians. In the issue of the Constructive Quarterly for December, Prof. F. R. Tennant makes a notable addition to his many valuable studies in the field

of rational religious doctrine. The point of view of Professor Tennant is suggested by these words from his article: "That science is indifferent to the theistic hypothesis is a fact: that science precludes or denies the theistic hypothesis is no fact at all. . . . Science leaves room for religious faith, though she can no more be appealed to for proof than for disproof of the objects of faith. This, however, is not all that is to be said, not the last word on the subject of the relations of science to theology. . . . Science, as we have gathered, constitutes no assize

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Such is The Christian Century's editorial comment upon Professor Dodd's new book, which bids fair to be read by many thousands of thoughtful ministers and other Bible students during the year. A most successful attempt is here made to read in frankly modern terms the permanent message of Paul to the world.

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court before which the case of theology comes for trial; but she is a witness in the court. And if an involuntary witness, one of which the advocate for theism cannot afford to forego examination."

Pilgrim Preachers Silenced in London

For two years past twelve pilgrim preachers of varying social position have been traveling on foot through Great Britain preaching to audiences on the streets of the various cities. They arrived in London recently and attempted to hold a service in front of St. Paul's, but were informed by the police that no public meetings of any kind were allowed in front of St. Paul's or in front of Westminster.

Try to Kill Baptist Minister

Radical fanatics are thought to have made an attempt upon the life of Rev. W. W. Bustard, pastor of Euclid Avenue Baptist church of Cleveland recently. The telephone wires to the house were cut and five unidentified men overpowered the watchman. Fortunately the family were away from home at the time. Dr. Bustard has had wide publicity as the pastor of John D. Rockefeller. He was formerly pastor of Dudley Street Baptist church of Roxbury, Mass.

Consecrate Suffragan Bishop of New York

The only Anglican diocese in this country to require the service of three bishops is the diocese of New York. Bishop William T. Manning consecrated Rev. Herbert Shipman on November 30 as suffragan bishop, and on the same occasion set apart Bishop A. S. Lloyd to the same task. Bishop Lloyd had been a missionary bishop and not long ago had become rector of a parish. The address on this occasion was given by Bishop Thomas of Wyoming. He used the Einstein theory of relativity as an argument against religious bigotry and narrowness. The bishop spoke against too great confidence in the conclusions of formal logic.

Radio Church Has Been Opened in New York

The romance of preaching to people over wide distances through the medium of the wireless is appealing strongly to American preachers. A number of churches in Pittsburgh have been cooperating with the

Westinghouse company in occasionally sending out the minister's sermon through the air. Now comes the announcement of a radio church in New York, whose chief function will be the sending of religious services through the air. Although only twenty people were present at the first service, the real congregation consisted of fifteen thousand people. Within the New York area there are 3,000 wireless receiving stations. The entire outfit for a radio church, including an amplifier, costs about fifteen hundred dollars. Most of the apparatus can be out of sight. It is freely prophesied that within a few years the most famous preachers of the land will be preaching for thousands of miles every Sunday, for it is possible by means of special instruments to take the message out of the air and send it on again increased in volume. The promoters of the

Radio church are proposing to seat a congregation around the table and to permit the questioning of the preacher by the congregation in order to increase the interest of the service.

Baptist Minister Hires Theater to Reply to Dr. Kent

Prof. Charles Foster Kent was recently invited to lecture before the Central Y. M. C. A. of Minneapolis, and before an assembly of the University of Minnesota. In these lectures he set forth the scholarly views in interpretation of the Bible for which he has become famous. As soon as he had left town, Dr. William B. Riley, well-known "fundamentalist" leader of the Baptist denomination, hired the city auditorium with a seating capacity of 2,500. In several addresses he set forth "The Menace of Modernism."

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SOME will like best the poems of Jessie Brown Pounds, with their beauty and charm, and with their revelation of her unusual personality. Some will care more for her hymns, of which "Beautiful Isle of Somewhere," which was sung at President McKinley's funeral, was perhaps the most popular. Others will find in her essays not only a philosophy of life which satisfies, but also an atmosphere of humor which sets Jessie Brown Pounds far outside the class of dry essayists. It was as a story-writer that Mrs. Pounds first won fame, and thousands of readers will discover, with exquisite pleasure, some of their favorites in this collection. The play will perhaps bring more of surprise to her friends than any other portion of the book. As for the play, which is entitled "Forty Thousand Dollars," it may justly be said that it is extremely well done.

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